THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

TO-MORROW.

"Where is to-morrow? In another world."
Dreamer, boasting of to-morrow,
Wake thee from thy slumber now,
Wilt thou then be free from sorrow,
Shall no sadness shade thy brow?
May thy heart not still its beating
Ere the morrow dawn on thee—
Know'st thou not thy days are fleeting,
Frail as summer flowrets be?

Rouse thee, then, be up and doing,
Everlasting life at stake,
And thou trifling thus, pursuing
Bubbles which the air will break!
Should'st thou wreathe thy brow with roses,
Are not thorns still hidden there?
Ay, and silken curtain closes
Often round the couch of care.

Yet wouldst thou in madness flinging
Heavenly hopes and joys away,
Think while pleasures round are springing,
To-morrow will be like to-day.
"Why should I now dream of sadness,
Why should I to-morrow fear?
Bright with love, and joy, and gladness,
It will come for many a year.

Let not rose-hued cheek deceive thee,
Nor the firm, elastic tread,
In a moment these may leave thee,
And thou rest among the dead.
Dead of long-forgotten ages,
And the dead of yesterday,
Wise and mighty, heroes, sages,
Mother earth has claimed their clay.

Rouse then, dreamer! where the morrow?
Proudly now thy lip is curl'd,
List the solemn words I borrow—
"It is in another world."
Another world, ay, there it slumbers,
Perchance 'twill dawn upon thee here,—
Another world!—oh, countless numbers
Have woke and found to-morrow there.

J. C.

THE CODE OF CANONS OF THE EPISCOPAL CHURCH IN SCOTLAND.

(Continued from page 185.)

Canon 21.—*Respecting the Communion Service as the most solemn part of Christian Worship.*

Whereas it is acknowledged by the twentieth and thirty-fourth of the Thirty-nine Articles, that "not only the Church in general, but every particular or national Church, hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying;" the Episcopal Church in Scotland availing herself of this inherent right, hath long adopted, and very generally used, a form for the celebration of the holy communion, known by the name of the Scotch Communion Office, which form hath been justly considered, and is hereby considered, as the authorized service of the Episcopal Church in the administration of that sacrament. And as in order to promote a union among all those who profess to be of the Episcopal persuasion in Scotland, permission was formerly granted by the bishops to retain the use of the English office in all congregations where the said office had been previously in use, the same permission is now ratified and confirmed; and it is also enacted that in the use of either the Scotch or English office no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of the one for the other be admitted, unless it be approved by the bishop. From respect, however, for the authority which originally sanctioned the Scotch liturgy, and for other sufficient reasons, it is hereby enacted that the Scotch Communion Office continue to be held of primary authority in this Church, and that it shall be used not only in all consecrations of bishops, but also at the opening of all General Synods.

Canon 22.—*Respecting the Solemnization of Matrimony.*

The law of the land having required the publication of banns before marriage, no clergyman of this Church shall take upon him to solemnize matrimony without having previously received a sufficient attestation that the law in this respect hath been duly complied with. He shall not join persons in matrimony who are within the forbidden degrees, nor under the age of twenty-one years, unless with the consent of their parents and guardians. In the solemnization of matrimony, such prayers only shall be used as are contained in the form prescribed in the Book of Common Prayer.

Canon 23.—*Respecting the Visitation of the Sick, and the Burial of the Dead.*

As in all the days of their spiritual warfare, from their baptism to their burial, Christians have provided for them the benefit of assistance from the ministry of the clergy, so ought they more especially to apply for this spiritual aid in the time of sickness, when their need of such assistance is more urgent. Therefore, it is hereby enacted, that when any presbyter or clergyman of this Church is called to visit any sick member of his congregation, he shall not neglect to perform this duty; but repairing to the sick person's house, shall be there ready to administer all suitable comfort and instruction, either according to the order for the visitation of the sick as appointed in the Book of Common Prayer, or in any other way as he shall think most needful and convenient; and take the advice or direction of his own bishop in any case which may particularly call for it. When the prayers of the congregation are desired in behalf of any sick member of it, the clergyman is at liberty to use the collect appointed for the communion of the sick, inserting after the words, "visited with thine hand," the words "for whom our prayers are now desired," or any other of the prayers in the order for the visitation of the sick, as the case may require. And he shall also be ready to do the last duty when he shall be called upon to to read the order for the burial of the dead, which he shall use as prescribed in the Book of Common Prayer, as far as circumstances will permit, that order to be observed by the clergy of this Church.

Canon 24.—*Registers to be kept by every Clergyman.*

It is decreed that every clergyman of this Church shall keep a correct register of baptisms, marriages, and burials, catechumens, and communicants at the several festivals and other celebrations, which, if required, he shall produce to the bishop at the time of his visitation, and also take care that such register may be given to the person who succeeds him in his pastoral charge.

Canon 25.—*Against exacting Money for Performance of Occasional Duties.*

It is decreed that no minister in this Church shall make, or permit the officers of his chapel to make, any charge of money for the administration or registration of baptism, marriage, or any other ecclesiastical service, under pain of ecclesiastical censure, and of suspension if he persist against the reproof of his ordinary; but it is to be understood that no minister is hereby precluded from accepting a gratuity spontaneously offered.

Canon 26.—*Enjoining a Reverent Observance of the Lord's Day.*

It is required of every member of this Church to hallow the Lord's day and keep it holy; which duty will be best fulfilled by "not doing on that day our own ways, nor finding our own pleasure, nor speaking our own words," but by a regular and devout attendance in the sanctuary to learn God's ways, to find his pleasure, to be taught his word, and to join in the petitions, confessions, and thanksgivings of the Church; always bearing in mind that at the appointed and stated hours of public worship, no one can absent himself from the congregation without crime, unless his absence be caused by illness, or some other equally urgent occasion or necessity of life; or that he be engaged in a work of charity or mercy.

Canon 27.—*Regulating the Times, and Public Assemblies for Divine Service, on other days besides Sundays.*

Whereas, in the Episcopal Church in Scotland, and in conformity with the practice of the Church universal, besides the Lord's day, certain solemn days, especially the anniversaries of our Saviour's birth, crucifixion, and ascension, have been always observed for the public worship of God: it is hereby decreed, that the clergy do reverently and devoutly attend to these sacred solemnities, and to the regular celebration of Divine service in their several congregations; that the people, being accustomed to see every thing according to the apostles' rule, "done decently and in order," may be ready and well disposed to bear their part in that form of worship which is so well calculated to impress on their minds a just sense of that which they are taught to believe as an article of their creed, "The communion of saints."

Canon 28.—*On the Uniformity to be observed in Public Worship.*

As in all the ordinary parts of Divine service, it is necessary to fix by authority the precise form, from which no bishop, presbyter, or deacon, shall be at liberty to depart, by his own alterations or insertions, lest such liberty should produce consequences destructive of "decency and order," it is hereby enacted, that in the performance of morning and evening service, the words and rubrical directions of the English liturgy shall be strictly adhered to; and it is further decreed, that if any clergyman shall officiate or preach in any place publicly without using the liturgy at all, he shall, for the first offence, be admonished by his bishop, and if he persevere in this uncanonical practice, he shall be suspended until after due contrition he be restored to the exercise of his clerical functions. In publicly reading prayers and administering the sacraments, the surplice shall be used as the proper sacerdotal vestment.

(To be continued.)

THE OXFORD TRACTS.

That the simplification of our principle alluded to in the text, has sometimes tended to narrow the mind, and that men have been inclined to support the Church of England on grounds and with feelings purely sectarian, may be lamented but can scarcely be denied. But still, generally speaking, the simplicity of our principle has worked well, and in every controversy its tendency is to bring Churchmen to an agreement. For instance, at the commencement of the last century, the tendency of Ultraprotestantism was to Socinianism. The Ultraprotestant sects in Germany and even in Geneva had become Socinian. Under the influence of Hoadley and the then liberal party in England, an attempt was made to gain a footing for this God-denying heresy in the English Church. To believe in the doctrine of the Trinity, to worship the Saviour, or to regard the sacraments as any thing more than mere ceremonies, was represented as "flat Popery;" to condemn those who *protested* against these doctrines was considered "a renunciation of the fundamental principles of the Reformation." But the attempt failed, for every man endowed with common honesty could understand the argument, "You may, if you like it, leave the Church, but you cannot, as an honest man continue to act therein as a minister, if you deny the truth of her doctrines, and it is impossible to doubt as to what her doctrines are with reference to the holy Trinity and the deity of our Lord." However liberal a man may be in the present day, he would not dare to avow Socinian opinions, (knowing them to be such,) and retain any official situation in the Church.

The tendency of the principle mentioned above to promote unanimity and concord among Churchmen, may be seen in another instance. In the middle of the last century it is not to be denied that a religious apathy prevailed, both in the Church and among the Sectarians to a very considerable extent. We know both from their writings and their biographies, that there were a vast number of orthodox clergymen steadily performing their duty in their respective cures, but from a variety of circumstances, there was a vast number also, too inactive. Discipline, too, had relaxed. Bishops had been appointed whose political sentiments accorded ill with those of the great body of the clergy, by whom they were regarded with suspicion and jealousy. The Episcopal government is paternal, and where, from any cause, it cannot be administered with a paternal spirit, any legal powers with which our bishops may be invested, as they cannot be exercised without harshness, can scarcely be exercised at all. At this juncture, a zeal almost amounting to enthusiasm was kindled in the bosoms of many devout and excellent men, who felt called upon to blow the trumpet in Zion, and to awaken the sleeping world around them to a sense of their spiritual wants. The movement was simultaneous or nearly so in the Church and among the sectarians.* But the Churchmen uniting with the sectarians, and thinking that excitement was the thing most needed, became attached to the system of the *foreign* rather than to that of the *English* Reformation. It is impossible to speak of such men as Venn, and Romaine, and Adam, and soon after, the Stillingfleets, Newton, and Joseph Milner, without feelings of affection, veneration, and respect. But one is surprised that they did not at once perceive the false position in which they frequently placed themselves by their daring violation of the regulations of the Church. In the case of Mr. Venn, he even went so far upon his departure from Huddersfield, as to sanction the proceedings of his congregation, in deserting the Church and erecting a meeting-house, because the opinions of his successor did not entirely accord with his own. (*Life, p.* 174.†) Of course, their irregular proceedings were noticed, and they became gradually sensible that if they continued to officiate in the Church, to the doctrines and regulations of the Church they were bound to defer. Towards the close of their career, their irregularities accordingly decreased. And the next generation of "Evangelicals" assumed another attitude; they contended against the "orthodox," as the great body of the clergy were styled, that their views were strictly those of the English Church and the English Reformation. The controversy thus assumed a definite and tangible form, according to the principle already alluded to. The appeal to this principle led, of course, to various explanations and various modifications of extreme opinions. The spirit of deference to the authoritative decisions of the Church of England was in his latter years encouraged by Mr. Wilberforce, when that highly-gifted, amiable, and pious man had become virtually the leader of the "Evangelical" party: and at length the moderate of that party were found to be disputing with those who professedly adhered to the principles of the English Reformers and the Catholic Church, which had been consistently maintained by such men as Jones of Nayland, Bishop Horne, and their successors, merely about words. At such a time—when all parties, having admitted that Church principles ought to be carried out and uniformly acted upon, were led to inquire, 'what *are* Church principles? Is *any* party acting consistently upon them?'—at such a time, the celebrated Oxford Tracts made their appearance. The reputed writers of the tracts were men of ardent piety, who had been attached to the "Evangelical" school, and it was among the young men who had been educated in that school that they created a strong sensation. Hence, perhaps, the bitterness with which they are assailed by some of the older partizans of that section of the Church. To those who, like the present writer, had been educated strictly in the principles of the English Reformation, and belonged to the old orthodox school, they brought forward nothing new, and though we may have demurred to some of their *opinions*, and have thought that, in some things, they are in an extreme, we rejoiced to see right principles advocated in a manner so decided, and in a spirit so truly Christian. Against some of the pious opinions supported in these tracts, objections may occasionally be raised, for perfect coincidence of opinion is not to be expected. I do not myself, accord with *all* the opinions expressed in them, or always admit the deduction attempted to be drawn from the principles on which we are agreed. I think too, that while manfully vindicating the principles of the English Reformation, in their fear lest they should appear to respect persons too highly, the writers of the tracts do not appreciate highly enough the character of some of our leading Reformers, or make due allowance for the difficulties in which they were placed. I mention these things the rather, since I am sure the writers in question have no wish to form a party; they have no wish to check freedom of opinion within the boundaries prescribed by the Church:—their object is only to imbue the public mind with those Catholic principles by the maintenance of which the English Reformation was gloriously distinguished. This cannot be done unless on those principles opinions are formed, and from them conclusions drawn; and at the very time that we may combat a particular opinion, if we admit the truth of the principle on which it is built, we only confirm the principle and impress it more deeply on men's minds. I am *not* one of those who would say, "read the Oxford Tracts and take for granted every opinion there expressed," but I *am* one of those who would say, "read and digest those tracts well, and you will have imbibed principles which will enable you to judge of opinions." Their popularity will increase, since their arguments are not answered, or their statements refuted: they are opposed simply by railing. And those who judge of such things only by second-hand reports, and garbled quotations, and anonymous misrepresentations in newspapers, will of course rail on. May the day come when they may be awakened to a sense of the danger of thus violating the golden rule of charity! In the mean time, the wise, the candid, those who are not the mere *partizans* of religion, but really religious, will themselves read the tracts,—and if they *do* read they will commend. They may censure particular *opinions*, but they will commend the *whole*. At all events, the scriptural Christian will be *prejudiced* in favor of the writers of the Oxford Tracts, on seeing the fruits of the Spirit beautifully exhibited in their conduct, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness;* it would be well, indeed, if their assailants in various magazines and newspapers, would remember of what *emulations, wrath, strife, seditions*, are the signs. The temper manifested by their opponents is as impolitic as it is too often profane: fully aware that it is not by reviling again, that they are to maintain the cause of a reviled and crucified Master; fully aware that it is by well-doing that they are "to put to silence the ignorance of foolish men," the writers of the Oxford Tracts, when assailed as "Popish fanatics," &c., when their doctrines, instead of bei g refuted, are declaimed against as "figments of the darkest ages of Papal superstition," &c., calmly reply, "brave words, surely! Well and good, take your fill of them, since you choose them for your portion. It does but make *our* spirits rise cheerily and hopefully to be thus encountered. Never were such words on one side, but *deeds* were on the other. We know our place and our fortunes; to give a witness and to be contemned; to be ill-used and to *succeed*. Such is the law which God has annexed to the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully will we consent to this compact. And the more you attack us personally, the more for the very omen's sake, we will exult in it."—*Dr. Hook.*

* It is clearly shown by Mr. Venn, (preface to Venn's life,) that the early "Evangelicals" in the Church were not indebted, even indirectly, as it has been sometimes misrepresented, to the Wesleys or Whitefield, for the sentiments by which they were influenced.

† Mr. Venn also went so far as to officiate in dissenting meeting-houses, and in London would sometimes preach in Rowland Hill's chapel. The very fact that his excellent son, the Rev. John Venn, thought it necessary, when stating the circumstance, to add his own disapprobation of it, and to inform the reader that Mr. Venn himself in his latter years, lamented his irregularity in this instance, will, of itself, substantiate all that is asserted above.—p. 176.

From the American Biblical Repository.

PULPIT ELOQUENCE.

True eloquence is nothing else than wisdom fitly uttered. Proposing to itself some worthy end, it brings out that which is pertinent to the end. Eloquence does not consist in words, but in the meaning of words, and in the fitness of the meaning as conveyed by the words, to move and control the minds of the hearers. The elements of such eloquence, or to speak more correctly, the qualifications necessary to the production of such eloquence, are everything which gives intellectual dignity or moral worth to man. The achievements of eloquence are the highest achievements of cultivated mind. The action of mind on dead unconscious matter, taking advantage of the laws of matter to mould or wield the most terrific agencies of nature for the use of man, is majestic. Majestic is the action of mind on the vast arena of investigation and scientific discovery, penetrating the obscure, analyzing the complex, measuring the infinite, bringing up bright truth from the profoundest deep, and resolving all the appearances of things into their principles and causes. But more majestic is the action of mind upon other minds; intellect concentrating light, as reflected from a burning mirror, upon other intellects; feeling sending its electric impulses through other hearts; the soul rising to dominion over other wills, and swaying them with an imperial power.

The first element or condition of eloquence, is knowledge of the subject to be discoursed upon. Read any of the speeches of Burke, as for example the famous speech on conciliation with America, or that on the debts of the Nabob of Arcot; read any of the best speeches of our own illustrious orators, as for example any one of those great speeches on constitutional questions that have made the name of Webster so proud a name for all our country; and the first and strongest impression on your mind is that of the mastery of the speaker over the subject of his discourse. You are reminded of that maxim of Cicero, which might well be the motto of such an association as this, "Ex rerum cognitione, efflorescat, et redundet, oportet oratio." This "cognitio rerum" is what weighs in a deliberative assembly; this is what weighs with a jury, when addressed by advocate or judge; this is what weighs every where, except with fools. Whoever has occasion to speak where the "knowledge of things" is of secondary importance, may be assured that his speaking will be to little purpose and may as well be omitted. Whoever undertakes to speak without the "knowledge of things," is himself a fool.

What then is, and must be, the first thing in the eloquence of the pulpit? Knowledge of the subject with which the eloquence of the pulpit is expected to be conversant; knowledge of the Bible, and of all that it contains; knowledge of the doctrines which the Bible teaches; knowledge of all the bearings of those doctrines, of all the perversions to which they are liable, and of all the arguments by which they are defended; perfect knowledge, familiar knowledge, knowledge at command: knowledge consisting not of confused and contradictory notions, but of clear and definite views of whatsoever is "profitable for doctrine, for reproof, for correction, or for instruction in righteousness." Thus only it is that "the man of God may be perfect, thoroughly furnished to every good work."

Another constituent of the power of eloquence, is the knowledge of men, of the state of men's minds in respect to the subject of discourse, and how they are to be reached and controlled by the speaker. "Nisi qui naturas hominum, vimque omnem humanitatis, causasque eas, quibus mentes aut incitantur aut reflectuntur, penitus perspexerit, dicendo, quod volet, perficere non poterit." He who is to speak with cogency on any subject, or to any auditory, must understand not only human nature generally, but the particular errors, prejudices, and infirmities, of those whom he is to move. Otherwise, though he understand his subject well, he is like an artist who, with excellent instruments, works in the dark, and does only ruin the materials that he works upon. His speaking will not be pertinent to his end, will not be wisdom, and therefore will not be eloquence. The speaker who, not knowing how to make a way into the minds of his hearers, begins by getting them into a passion, by needless irritating their prejudices against himself, or against that of which he wishes to convince them, by something as unsuited to the actual state of their sentiments as "vinegar upon nitre," or "songs to a heavy heart," will not be likely to carry his point. This is as true of the preacher, as of any other speaker. His knowledge of the Bible will be very inadequate; his knowledge of objective religion will be of little avail, unless he knows also what kind of creatures his hearers are, and how they are to be instructed, convinced, and persuaded. This is what we call *tact;* and who does not know that *tact* is as important in the church as it is in the senate-house?

A third ingredient in that constitution and equipment of mind which makes the orator, is some degree of sympathy with those who are to be spoken to. Indeed that knowledge of human nature, of which I have been speaking, cannot exist in the mind that has not a living ready sympathy *with* human nature. What is called *tact*, is not so much art, as instinct, a quick inward perception, guiding the speaker, perhaps without his being aware of it. Conscious that his mind and feelings are the same with other men's, he knows that this statement, that argument or illustration, that objection or reply, that appeal to sensibility, will strike other minds as it does his. Speaking from the human intellect and reason of his own soul, and from the human imagination and sensibilities within him, every word wakens a living echo. There must be such congeniality between the speaker and hearers, or eloquence is not.

Is it not on this principle that God employs the agency of men, of converted sinners, in calling sinners to repentance? Who does not believe that the Gospel itself, passing through a human mind as the medium of its conveyance to other minds, spoken with the persuasive tones of human utterance, breathed out with the sweet modulation of human affections and sensibilities, and with the deep earnestness of human experience, is far more eloquent to men, far better adapted to the end for which the preaching of the Gospel is appointed, than if it were sung on earth with angel harps and voices, or sounded out from the trumpets of the seraphim?

Nay, in those inimitable discourses of the Son of God, what is more striking than their strong sympathy with human nature. Every word is of one who took not on him the nature of angels, but was formed in fashion as a man. Every word is from a heart that can be touched with the feeling of our infirmity. It is humanity, stainless indeed, refined, exalted, refulgent with the incarnate Divinity,—but still humanity, with its smiles and tears; our nature, with its quick strong impulses of affection, of sorrow, and of joy.

Would you be eloquent, as a preacher? Be a man—not a monk, but a man not an ascetic, or a cynic, or a pedant, or an owl: but a man, with all the thoughts, associations, interests, relations, affections, sympathies, of perfect manhood. Be able to say, and every body will feel that you are able to say, with the poet,

"Homo sum, et nihil humani a me alienum puto."

In addition to these elements of power, the eloquent man must have the power of illustration, which is nothing else than the ready perception of analogies, with an abundant store of various and familiar information; in other words, the ready perception of analogies and the possession of analogies to be perceived. How often will a man thus furnished accomplish more with one well-chosen word, that goes like a live arrow to its mark, than another man will accomplish with hours of flowing and flowery declamation.

What more is necessary to eloquence? Words, you will tell me, the command of language. True, without words there can be no eloquence; for eloquence is not wisdom laid up in the mind, but wisdom in the act of utterance; it is power, not in repose, but in action. But how are words to be had? Not surely by committing a dictionary to memory. Not by being conversant with wordy people, whose flow of language without thought, is a disease, instead of an accomplishment. But by having thoughts. The living thought will seize for itself the winged word. "Thoughts that breathe" will find, or will create "words that burn."

If now, this is the true idea of eloquence, and of the way in which the power of eloquence is to be cultivated, there is danger in our day of a vitiated and inefficient sort of pulpit eloquence. It seems to be supposed in some quarters that eloquence, for which the highest honors are claimed of course, is concerned only with words and figures, and style and gesticulation; and that the matter of a discourse has very little to do with its merits considered as eloquence. Such a man is said to be eloquent. Why? Why, what a beautiful speaker he is!—how graceful!—what a sweet voice!—what elegant figures!—what a command of language!—how beautifully he brought out that quotation from Lord Byron!

There is more favor shown toward that sort of inane and puerile rhetoric in the pulpit, than any where else. The advocate at the bar, who should indulge himself in such an exhibition, would see the jury looking vacant and puzzled; he would see the judges scowling at him from the bench; and he would catch some glimpses of the faces of his brethren of the bar grinning with contemptuous merriment. Every advocate knows that if he is to get fees, it must not be by rhetoric and poetry, but by a knowledge of whatever a lawyer ought to know, and by the thorough study and perfect comprehension of his cases. So in the senate, a man may sometimes rise for the purpose of making a rhetorical display; but he talks to the galleries, and meanwhile the conscript fathers are sleeping, or filing their papers and putting their desks in order, or writing letters to their constituents. But in the pulpit how often are such rhetorical exhibitions considered as eloquence. And how often do we see the effect of such an idea upon the studies of young men preparing for the ministry. Such an expectant of the great office of interpreting the recorded teachings of the Holy Spirit, and of justifying the ways of God to men, omits, or passes over slightly, the hard and heavy learning of Hebrew and Greek; for what connection is there between the Greek grammar, or the Hebrew lexicon, and eloquence? He has no taste for metaphysics and systems, or the distinctions and questions of didactic theology; for he can find in these subtleties and dry chips of logic no savor of eloquence. The history of doctrines and opinions, of persecutions and martyrdoms, of controversies, corruptions, and reformations, is to him an arid waste; for he sees there no flowers of eloquence. To him all these departments of study are barren; and if he does not absolutely turn away from them, he only aims to give them so much attention as will enable him to pass through some seminary, and get an introduction to' the pulpit. His favorite study is fine writing; and you will find him great in belles lettres, well read in Bulwer and Cooper, profoundly familiar with Childe Harold and Lalla Rookh, and always among the first to try the merits of the last new novel. He is for eloquence; and when he pronounces his orations, let Baxter and Edwards, Dwight and Hall, hide their diminished heads; for here is a preacher, pardon me, a pulpit orator, whose eloquence has been formed by means and processes which they never dreamed of.

No; the eloquence of the pulpit is not a parade eloquence, but a business eloquence. It is not at all kindred to the rhapsodies of the stage, which have no other end than to delight the imagination, or to excite the passive emotions. It aims not to amuse, nor merely to excite, but to instruct, to persuade and to control. The eloquence of the senate, when the grandest interests of an empire are in debate,—the eloquence of the bar, when the whole living, the character, the liberty, or the life of a client, is depending on a certain conviction to be produced in the minds of the hearers,—the eloquence of the popular assembly, when prejudice is to be made docile, when passion is to be subdued, when the reluctant will of the multitude is to be swayed and determined by argument,—is not more a business eloquence than the eloquence of the pulpit ought ever to be. But this lisping poetry, this mincing elegance of diction, this trumpery and moonshine of superficial rhetoric, this would-be eloquence, which is uttered only to be admired—how impious the impertinence!

HINDOO IDOLATRY.

It is scarcely necessary to remind the readers of our paper, that Christians of all denominations in a country which, thank heaven, in despite of Messrs. Hume, Grote, and Warburton, is still characterized by its warm, sincere, religious, and benevolent feeling, have been endeavoring for these several years to procure the abolition of that shameful encouragement to Hindoo idolatry, and to the anniversary celebration of the festival in honor of Juggernaut, which the directors of the East India Company, from a base apprehension of disturbing the quiet of their Indian government, have been so long in the habit of permitting, and the extinction of which they continue so perversely to resist. In 1833, the strong expression of public opinion in England prevailed so strongly with the government of the day, that the directors were compelled to send out a despatch directing the Governor General of India to withdraw the company's patronage and sanction from the Hindoo idolatry, and to relinquish in future all revenue from the temple worship, pilgrimage tax, and the most execrable, because unnatural and cruel, penances of Hindoo heathenism. But as this despatch was extorted from the directors against their own feelings and private inclinations, inasmuch as they only gave their consent to it in the fear of offending the government of the day, a very strong suspicion prevails, and we fear that it is too much justified by the facts, that this despatch was accompanied by private letters which intimated to the servants of the company the real wishes of the directors,—as much as to say, we have been compelled to send the public despatch in compliance with the popular opinion in England; but we fully concur in the opinions of our own servants in India that such a course of policy will not promote the interests of the company; you will, therefore, act accordingly, only observing such a prudent and temperate course as not to commit either yourself or the Court of Directors. Accordingly, though five years have elapsed since the despatch was sent, nothing has as yet been done in pursuance of it; and the same sordid and temporizing policy still continues to disgrace the Court of Directors and their servants in India; they take the same share in the tax from the pilgrims to Juggernaut, and they require their soldiers to show the same military honors upon the appearance of the idol at this solemn feast. They have indeed been compelled in certain cases by the very exigence of circumstances,—for instance, in the case of the burning of widows, or suttees, to issue an authority for forbidding them under penalties. But every body knows that this horrible service of the Indian Moloch still continues along the shores of the Ganges and Indus, and that the company has rarely had the courage to act upon the dictates of duty, and to put them down by the power of the civil magistrate.

Very much to the honor of the religious people in England, and more particularly to the clergy of our own Church and the Wesleyan Dissenters, (a very considerable body of the religious public in England,) a very indignant feeling has been expressed at this conduct of the directors, and petitions are coming up from most of our English counties, requiring the two houses of Parliament to exercise their authority to compel the servants of the company to give effect to the despatch of 1833. Most of these petitions are expressed in the same language,—the points which they embrace being three-fold. First, that the East India Company should cease to derive any pecuniary advantage whatever from idolatrous worship. Secondly, that the company should cease to have any connection or interference in the appointment of officers to the different temples. And thirdly, that they should no longer bestow on the religion of the Hindoos, and the Mahommedans those outward marks of respect, which it has hitherto been the practice of the Indian government to manifest towards these idolatrous establishments. The question is, how far these several heads of petition ought to be granted, and what are the principles which should govern our conduct upon a point confessedly of so great importance to religion, and to a country, which, *at least,* calls itself a Christian community.

The general principle we conceive to be this: indeed we have no doubt upon the matter. It is the grave and solemn duty of every Christian to uphold the religion which he believes and professes; to employ every effort to extend and diffuse it throughout all the colonies and dependencies of the country, which can only be conceived, indeed to be entrusted to us by the Almighty Sovereign for this express purpose,—and above all, it is our duty as a supreme empire, to discountenance, and to the utmost of our power to suppress all such gross idolatries as those of the Hindoo superstition. The only limit and control to these two principles are those of humanity and common prudence and discretion, or to express ourselves more precisely, the two following:—

In the first place, as the experience of human nature in all ages has taught us, that all external violence and persecution have no other effect but to contravene their own object, to render men miserable, and to destroy life, without accomplishing their purpose,—so has it become an established principle, that in no instance whatever are we to endeavor to diffuse our religion by direct violence and persecution,—or to compel men to enter within the pale of Christianity by penal infliction. Indeed, our Saviour himself imposes this rule for our conduct, where in reproving the disciples, who wished to call down fire from heaven to destroy one of the villages of Judea, he employed the memorable words, "You know not what spirit you are of, for the Son of man is come not to destroy men's lives, but to save them."

The second limiting principle is founded upon the obvious rule of common sense,—that where it is the duty of a reasonable being to employ all his efforts to effect any great and general good, it is necessarily his duty, also, to adopt

all the means suitable to the end,—and to abstain from every thing which has a direct and manifest tendency to destroy and defeat his own object. It is therefore a duty to unite prudence and discretion with our religious zeal, and not to impair our own cause, and our chance of succeeding, by any intemperate excess. Within these two limits, we mean those of abstaining from any thing like persecution, and those of employing common prudence and discretion, we should say that no duty can be more positive and direct than that of diffusing and upholding Christian truth, and discountenancing and suppressing every thing like idolatry, or idolatrous pollutions.

Now, if these principles be applied to the cases in point, we cannot but think that they determine them at once. In the first place, how can we justify ourselves for a moment in sharing the profits of idolatry,—an idolatry characterized by many things unnatural, base, sanguinary, and cruel: and taking a portion—and no doubt, the largest portion—of the tax levied upon the heathen pilgrims by the Hindoo priests. Is not such participation a direct encouragement and absolute maintenance and keeping up of idolatrous worship, and therefore contrary to the general principle which requires us to honor our own religion, and to discountenance all such gross offences as those of the Hindoo superstitions? And secondly, does the continuance of this practice fall within either of these two limits which we have assigned to the general principle? Should we be guilty of any external violence or persecution in discountenancing it, or how should we offend against discretion and prudence in following such a course? Should we incur a greater peril than the object of extinguishing idolatry is worth? For this is the only question upon this point. The same obvious arguments apply also to the other two heads of the petitioners,—that the company should cease to appoint the priests and officers of the temples, and that the company's soldiers should no longer pay military honors upon the appearance of the beastly idol. Surely, there is neither persecution nor any intelligible want of common prudence in requiring this.

Let us look to the objections which are made to this argument. They will all be found embodied in the speech of Lord Ellenborough, who repeats all the arguments of the Court of Directors. "I make no objection," said Lord Ellenborough, "to the two first demands; I think them indecent, and I think they ought to be abolished. But I think that it is quite a different case as regards the military salutation to the idol Juggernaut. It has always been the custom of our Indian government to extend perfect toleration to all religions in India, and to show equal honors to all: the same to Christianity in all its forms, and the same to Mahommedanism and Heathenism. We have always been accustomed to give these honors to the heathen idols at festivals, and I think that we could not discontinue the practice without danger to our Indian empire."

Now, what does all this amount to; but that we are to countenance and continue idolatry under the base and sordid apprehension of incurring some slight peril in the present quiet submission of our Indian subjects; that we are at no time to make any effort, or incur the slightest inconvenience or chance of danger for any thing of so little consequence as religion; that the duty of tolerating idolatry includes in it the duty of positively upholding and countenancing it, and that we are guilty of persecuting heathenism when we decline to bestow military countenance upon the public procession of their idols. The first command of the apostles to the Christian Church from Jerusalem, borne to all nations by the mouths of Barnabas and St. Paul, was to abstain from all "pollution of idols." These are the very words of St. James and St. Peter. Is it not then a violation of this rule to the Gentiles, when soldiers are drawn up in a sort of honorable service round the altars of Hindoo rites—when they salute their ministers and their priests with military honors, and almost actually bear a part in rearing their giant pagods and crowning their altars, and clear the way for the procession of their stupendous Juggernaut mounted on his filthy car? It might be the practice of heathen moralists, even of the purest class, such as Cicero, Seneca, and Epictetus, to recommend to their disciples a compliance with the religious rites not only of their own country but of all *other* countries; but a loose principle of this kind is wholly inconsistent with the direct precepts of Christianity, which commands us to abstain from "all appearance of evil," and to consider the immortal interests, and to take care for the souls of others as well as for ourselves. Ought any human inconveniences, therefore, or any apprehension of a purely civil nature, to deter us, in a case like this of Hindoo idolatry, from applying the authority of the government to prohibit all such base and corrupting compliances,—as the company now tolerates in our Indian dominions, with superstitions more odious and abominable than any even in the regions of the South Sea.

Such are the principles upon which this question stands, and we entertain no manner of doubt but that the opinion and feelings of our readers concur with our own; and, that unless the government and the Court of Directors apply themselves with sincerity to satisfy the general wish, such a public voice will be raised against the East India Company as will lead eventually to a further curtailment of the power which they have so long abused.

Bell's (Eng.) Weekly Messenger.

COMMUNICATIONS.

For the Churchman.

TRINITY CHURCH.

Upon a recent examination of the roof of this church it was seen, that although the timbers were of good oak and perfectly sound, yet that owing to the plan of the framing, and to some unusually severe trial to which it had at some time been subjected, the space or width of the whole had spread or extended about six inches on each side, which is the cause of the inclination of the columns within. Experienced architects * were consulted, who gave their opinion that the building had been in that state for some considerable time, and that it *might* remain in the same condition for many years. However, as there was a possibility of accident, it was deemed prudent to secure the frame against further spreading by bolting in four strong iron ties tight across the building, which has been done. This work attracted the attention of the congregation, and the fears of several for their personal safety have been excited. To allay these fears it may be proper to state that each tie consists of three pieces of round Swedes iron, of 1 5-8 inch diameter, keyed into two broad and thick plates of the same description of iron, which plates are bolted on the oaken rafters, over the ceiling of the galleries on either side of the building. The ties or chains are suspended from the frames above by strong rods at the places where the parts are hooked together; and the rafters to which the ties are bolted and keyed have been found in every instance to be securely morticed into the main timbers of the roof, and to the plates or string pieces upon the walls. The walls are pronounced upon survey to be very good and substantial. It is estimated that iron of the above dimensions will hold up a weight of 60,000 pounds, and a hook of the same dimensions will certainly lift 16,000 weight without drawing out or straightening. Particular care has been taken to procure the best materials and workmanship. There need be, therefore, no apprehension whatever that the roof will not bear its own and any extra weight which may ordinarily be put upon it. The writer of this has the authority of the architects above referred to for this opinion, and he hopes that this statement will have the desired effect. H.

* Isaiah Rogers, the architect and superintendent of the Exchange, and Calvin Pollard, the architect of the City Hall in Brooklyn, and of the Bowery Theatre.

For the Churchman.

PRAYER-BOOK—THE STANDARD.

Mr. Editor,—I am very glad that "Unus" comes at once to the centre of the argument, concerning the committee's corrections of the Institution Office: exactly *there* I meet him. He wishes to see the "regular constitutional action" of the Church on the subject. Allow me to inform him, that, though the greater part of the liturgy is under the full protection of the constitution of our Church, some portions are *not*, in the sense desired by "Unus." For example: the rubric before the act of communing orders a hymn to be sung. But what if a General Convention should abolish the Hymns, as may be done at any meeting? would that rubric be protected by the constitution? would the Convention be bound to furnish hymns, in order to give it effect? No, indeed; for the Hymns are entirely *out* of the constitution, and each and every General Convention has power over them, not only to suspend, (as may be alleged,) but also to abolish them explicitly. And if the Hymns die, the rubric, though in our most solemn service, dies with them. If any teach otherwise, they must hold that our first stock of hymns, (in 1789,) or rather, that and the second stock, (in 1808,) were put under the wing of the constitution when that rubric was, with most of the rest of the liturgy, made unalterable, without the full process in 1811: and who will maintain this, when both stocks have been altered, and some of the collection were expunged long ago? Well then; this rubric concerning the Hymns, though in the very centre of the liturgy, is *not* protected by the 8th article of the constitution. I presume that some of your readers will hold this a strange discovery: but such is the fact.

Now, Sir, the Institution Office is in the same predicament, that is, practically speaking. That whole office depends on *canonical* provision, as any one will see who reads its first rubric. It declares that the bishop must be certified of the election of a minister according to "the canon" before he can direct his institution. What "canon?" Not the one existing when the office was framed; for that canon is in part remodelled, the remainder being repealed. And if it can be remodelled, it can be abolished entirely; which would make the whole Office of Institution a dead letter. By parity of reasoning, the remodelling of the canon in 1832, when the words, "associated rector" were expunged, made a dead letter of so much of the office. Will any one argue that the office took the canon with it into the constitution? If so, it was the old canon: but that exists no longer, as including associate rectors. In that part, the office has been, not suspended, which would require the use of that word or its equivalent in the canon, but absolutely a dead letter since 1832; and with two subsequent Conventions as lookers on. That part of the Office of Institution the constitution has not protected since that date. No constitutional procedure was required to make it void. Or rather, so much of the Prayer-book as is left to the control of a single General Convention, may by a single Convention be acted upon, without infringing the constitution, nay, in strict conformity with it, and so by "regular constitutional action." By a single Convention such matter may be constitutionally abolished, and so become a typographical error. This is the case with the words "associated rector," in the (late) Institution Office.

Such typographical errors, however, should not only exist, but be authoritatively declared. And the declaration should be made by the General Convention. It may also be made by a committee, to which the power of the Convention is delegated. And this, I take it, is precisely what has been done by the Committee for Correcting the Standard Prayer-book.

I was about concluding, Mr. Editor; but I recollect that the statement of the committee mentions another correction in the Institution Office. The word "state" has been left out of two rubrics, which speak of the use of that office in a "state or diocese." Now that word must have either the civil or the ecclesiastical sense. If the civil, (which, however, is a wild notion,) the canon of 1832 is so remodelled that institution cannot be performed in a state not organized into a Church; it can take place only "if that office be used *in the diocese*:" there ends the authority for performing it. The canon made void the applicability of the office to the parishes in such a "state;" and the word, in that sense, if it ever had it, became (in effect) a typographical error. If the ecclesiastical meaning of "state" be preferred, then also, the canon of 1832, having ejected the word contained in the previous canon, it lost its right to a place in the institution rubrics; that office being, as I have remarked, entirely dependent on "the canon." More than all, the changes in our general constitution, last September, annihilated that word as an ecclesiastical term, define it as you please; and even were there none of the *canonical* reasoning I have offered, it would be mere prudery, after this solemn, deliberate, extended erasure of the word by the Church, to insist on its remaining in the Institution Office, till expunged by the three years' process. Nay, Sir, it might be worse than prudery: for suppose the "Diocese" of Western New York to decline "using" the office, while in that of New York it is still performed, what a pretty confusion would arise, if a presbyter and a parish in the former should take the ground, that the rubric gives them the right to its use because it is used in the "state!" In such a case, (supposing the word retained,) the authorities of Western New York would have to retreat upon "the canon," and regard so much of the rubric as a mere nullity, which it certainly is.

To show "Unus" how utterly empty this word "state" has become, I point him to a recent Episcopal election; and ask him, whether, if that election had come before a General Convention, instead of the Standing Committees, he would have insisted on a "certificate," from the "deputies composing the *State* Convention?" See canon 3, of 1832. If he says, he would get the canon altered, I ask him, whether an *ex post facto* law could remedy a previous informality, however another sort of law might dispense with the required form? If he reply, that the word "state" in the canon should be held a mistake, left through inadvertence; I rejoin, that such appears to be the very construction of the committee, in regard to the same word in the institution rubrics. And being such a mistake, they very properly corrected it.

I allege then, Mr. Editor, that certain portions of the liturgy and offices (including some not here mentioned) are not protected by the 8th article of the constitution, but may be altered by a single General Convention, and the typographical corrections made by it or its committee with power. This may be new and unexpected "light," for aught I know, to "Unus" and "our whole Church." But there stands the fact; and I think it cannot be gainsaid. And thus, in my judgment, the committee are fully sustained. ALIUS.

For the Churchman.

A CHAPTER OF QUESTIONS ON MISSIONS.

1. When we declare, in the Creeds, "I believe * * * * * the Holy Catholic Church," or "I believe one Catholic and Apostolic Church," what portions of Christendom, besides our own, do we regard as coming under the title "Catholic Church"?

2. Does the expression, "I believe," &c., imply *communion with* such portions of the Catholic Church?

3. If any one branch of the Church prescribes terms of communion, of so dangerous, unscriptural, and anti-primitive a nature, as to compel other branches of the Church either to abjure her company, or to continue in it at the risk of constant sin; does this at all affect the relative standing of the aggrieved Churches *among themselves*, or rupture the communion already subsisting among them?

4. In the primitive age, all Churches were in communion, the early Church of Britain being among the number. And in general councils all were entitled to a representation. Since that era, the Church of Rome, by unlawful and sinful aggressions on other branches of the catholic body, has rendered communion with her unattainable, except by *their* forsaking the terms of the original compact. Now the present Church of Britain and America is among those branches which thus stand aloof from the Church of Rome. But, in assuming this position, did she (the Protestant Apostolic Church) also break communion with all *other* portions of the Church which held only some of the errors ascribed to the Church of Rome?

5. To come to the point; as the Church of England was in communion with the *Greek* Church in the early ages, is there in existence *any decree* or *public protest*, by which she ever formally *disclaimed* that communion, except by an implied acquiescence, while under the power of Rome, in the censure of *that* Church against the Greek, as schismatical?

6. If there is *not* any declaration on the part of the Church of England proper, or the Church of the United States, sundering the bonds of communion with the Greek Church, are we not still in communion with that Church, and ought we not in every transaction with it, to recognise by our acts the continuance of such a bond of unity as existed *anterior* to the decisions of the Church of Rome?

7. The American Church most justly requires due respect to be paid to her own ecclesiastical authorities. But is not this equally due to the hierarchy of every other Church which she acknowledges as apostolical, and *from communion with which she has never appealed?*

8. Should not this respect be most courteously maintained in all her relations with so extensive and influential a body as the Greek Church?

9. On the establishment of our missions in Greece, was there not an express understanding or stipulation on our part, that we came not to interfere with the Greek ecclesiastical jurisdiction, but to recognise, and so far as we could, to co-operate with it?

10. But in acting on this stipulation, did we not also among ourselves assume the fact that the Greek Church was notoriously corrupt; a fact, which if declared to the Greek authorities in our own undisguised terms, would have seemed to them beyond measure offensive, and impossible to be acted upon, without more or less interference with the established usages, &c., of their Church, an interference to which they would at once have refused all sanction?

11. The labors of our missionaries in Greece must be either *moral* or *religious*. If *moral* only, can those missionaries be considered as discharging the true and vitally important object of the ministry they have received, and which they are sent out to exercise? If *religious*, then their ministrations must be for the promotion either of *Greek* or *Protestant Episcopal* principles. How then, 1st, can they conscientiously inculcate the principles of a Church (by their own confession *corrupt*) without violence to their ordination vows, and pledges of obedience to the laws and doctrine of the Protestant Episcopal Church? Or 2d. How shall they promote *Protestant Episcopal* principles, without violating their pledge to the Greek bishops, and in point of fact attempting to create a Church of proselytes to their own peculiar views?

12. The children now in training in our Greek schools will hereafter be called *to act* on the religious principles to which their early minds have been formed. *Of what Church* then, will they become active members? If they continue under the discipline and in the communion of their own parent Church, (the Greek) an immediate collision will ensue between the principles they have imbibed, and those maintained by the Greek priests who will have the spiritual charge of them, the result of which it is difficult to foresee, except in ecclesiastical censure, and the possible overthrow of all the good they may have received. If, on the other hand, these instructed Greeks resolutely adhere to their scriptural education under our missionaries, will they not be deprived of spiritual pastors, unless supplied with a Protestant Episcopal ministry? And would not this latter be a trespass at once on Greek jurisdiction, and on the terms by which our missionaries are allowed to pursue their labors?

13. Would it not, then, be more noble, more becoming the integrity and dignity of our Church, more consistent with good faith and open dealing, either to abandon attempts which must prove abortive, or to declare without disguise to the Greek hierarchy, that whatever may be *its* idea of primitive Christianity, *ours* is in many points widely different,—that all our missionary labors in Greece are and have been founded on the conviction, that the Church there has departed from her primitive integrity,—that our missionaries, by their ordination vows, are bound to a faithful adherence to the principles of their own Church,—that, therefore, the *Protestant Episcopal Church*, if any, is to be the model on which we wish to form the Greek Church,—that we estimate our success in Greece by the degree in which we have established in the minds of the young *Protestant Episcopal principles*,—that we expect in future, that the children now under instruction, will, as teachers, or otherwise, carry out those principles into the very heart of the Church of which they are members,—that we look earnestly for an influence thus to flow into the Greek priesthood, lest the reformed Greek *laity* should be left without spiritual protection and care,—that in short, we regard the Greek Church as radically corrupt, and have in view nothing less than its ultimate restoration to purity, by the infusion among its members of views essentially corresponding with those of the Protestant Episcopal Church, and that the consummation will be incomplete, so long as there exists in the Greek Church any dogma, principle, or usage, which seems to us corrupt, or of the nature of superstition.

14. Is there, finally, any possible *middle ground* between the Greek Church and the Protestant Episcopal? If there *is*, can Protestant Episcopal missionaries occupy it, in consistency with their ecclesiastical obligations? If there is *not*, then we ask, are our missionaries acting the part of *Greek* or *Protestant Episcopal* ecclesiastics? Grant the former, and it would seem proper that they should be transferred by letters dimissory to the Greek authorities. Allow the latter, and, in all honesty, "in simplicity and godly sincerity," the Greek Church should be fully apprised of the fact, and of its consequences.

New York, Feb. 4. PHILOCANON.

THE CHURCHMAN.

SATURDAY, FEBRUARY 9, 1839.

OXFORD TRACTS.—We are indebted to a friend in England for a copy of a visitation sermon by the Rev. DR. WALTER FARQUHAR HOOK, entitled, "A call to union on the principles of the English Reformation." Notwithstanding the praise which we have bestowed on some of the former productions of Dr. Hook, we do not hesitate to say that the present discourse, for the soundness of its principles, the manly intrepidity of its tone, its rich and pertinent learning, and vigorous grasp of argument, far exceeds any thing that we have yet seen from his pen. The sermon itself contains a spirited sketch of the English Reformation, a just discrimination of its essential *principles* from the *opinions* which are sometimes foisted into their place, and a faithful delineation of the causes which have unhappily conspired to dim its glory, and deprive the people of its benefits. In an appendix (which with the sermon forms a pamphlet of 176 pages) the most important positions of the sermon are defended and illustrated by notes adapted to the present state of the public mind, and involving the discussion of several topics of immediate interest. We now speak of the sermon, once for all, intending for a few weeks to come to quote largely from it in our columns. It concerns the CHURCH, and not the *Establishment*; and all its statements and reasonings are much more needed on this side of the Atlantic than in England. We have little doubt that an edition of seven hundred or a thousand copies of this excellent discourse would find a ready sale, and are very sure that a much larger number might be gratuitously distributed with advantage to the Church. We hope the hint will not be lost.

Among the notes appended to the sermon, is one on the Oxford Tracts, which will be found on the first page of the present number of our paper. We are not so well acquainted with these tracts as to have ground for forming a final opinion respecting them, and are therefore not to be understood as endorsing even the qualified recommendation of Dr. Hook. The judgment, however, of such men as Dr. Hook and the Bishop of Oxford (from whose charge we shall presently give a quotation) will have far more weight with the Church in this country than the endless and corrosive bickerings of the Christian Observer. One fact stated by Dr. Hook is most significant; which is, that the Oxford divinity is not, as might have been supposed, a luxuriant overgrowth of high Churchmanship, but a reaction in the Evangelical party, from the erroneous principles with which their well-intentioned efforts for the prosperity of the Church have been unhappily connected. We say that the fact is significant; first, as an illustration of the tendency to extremes; secondly, as a practical confession of a portion of the "Evangelical" party of the barrenness and instability of their principles; thirdly, as a satisfactory explanation of the marvellous soreness of the Christian Observer; and fourthly, as a new proof of the elastic power in the Church to control its temporary derangements, and preserve the body in equilibrium. The same Calvinistic creed which, in Switzerland, Germany, America, and even Great Britain itself under the Presbyterian regimen, has fairly run out into Socinianism and Infidelity, is now, in the Church and under Episcopacy, rebounding (according to the complaints of its partizans) to the very walls of Rome! If we should not be suspected of preaching on the occasion, we would add a *fifthly* to our heads of improvements, and hold up the above significant fact as a warning in certain quarters: for as in seasons of religious excitement the greatest scoffers are said to become the speediest converts, so perchance the present revilers of the authors of the Oxford Tracts may be the first to follow them in their alleged transition from Geneva to Rome. Of one thing, at least, we are confident, and we are most serious in making the declaration—that, be the principles of Dr. Pusey and Mr. Newman what they may, the deep and awful piety which pervades their writings—we speak more particularly of Mr. Newman—will secure for them an ascendancy over persons of strong devotional susceptibilities and enthusiastic temperament, who may be subjected to their influence.

The following further extract from Dr. Hook's sermon contains the testimony, just alluded to, of the Bishop of Oxford.

"After the above note was written and sent to the press, the Bishop of Oxford's Charge was published. The Bishop of Oxford had a right to do what Dr. Fausset had no right to do: his lordship had a right to pronounce sentence, ex cathedra, after examination, on the conduct and doctrines of his clergy, among whom are the writers of the Oxford Tracts. And his lordship's sentence has been given in the following words:—'I have spoken of *increased exertions* among us, and of an increasing sense of our Christian responsibilities; and therefore you will probably expect that I should say something of that peculiar development of religious feeling in one part of the diocese, of which so much has been said, and which has been *supposed* to *tend* immediately to a revival of several of the errors of Romanism. In point of fact, I have been continually, though anonymously, appealed to, in my official capacity, to check breaches both of doctrine and discipline through the growth of Popery among us.

"'Now, as regards the latter point, breaches of discipline, namely, on points connected with the public service of the Church, I really am unable, *after diligent inquiry, to find any thing which can be so interpreted.* I am given to understand, that an injudicious attempt was made *in one instance*, to adopt some forgotten portion of the ancient clerical dress, but I believe it was speedily abandoned, and do not think it likely we shall hear of a repetition of this or similar indiscretions. *At the same time, so much of what has been objected to, has arisen from minute attention to the rubric; and I esteem uniformity so highly (and uniformity never can be obtained without strict attention to the rubric,) that I confess I would rather follow an antiquated custom (even were it so designated)* WITH *the rubric, than be entangled in the modern confusions which ensue from the neglect of it.'—p. 19. 20.*

"It is hoped, that from a sense of justice and from a recollection of who is the father of lies, this contradiction on the highest authority, will be immediately published in those periodicals which gave circulation, a short time ago, to the most preposterous falsehoods against these pious men whose exertions are thus praised by their bishop. And now for their doctrine: 'With reference to errors in doctrine, which has been imputed to the series of publications called, *The Tracts for the Times*, it can hardly be expected that, on occasions like the present, I should enter into, or give a handle to any thing which might hereafter tend to controversial discussions. Into controversy I will not enter. But, generally speaking, I may say, that in these days of lax and spurious liberality, any thing which tends to recall forgotten truths is *valuable*: and where these publications have directed men's minds to such important subjects as the union, the discipline, and the authority of the Church, I think they have done good service: but there may be some points in which, perhaps, from ambiguity of expression, or similar causes, it is not impossible, but that evil rather than the intended good, may be produced on minds of a peculiar temperament. I have more fear of the disciples than of the teachers. In speaking therefore of the authors of the tracts in question, I would say, that I think their desire to restore the ancient discipline of the Church most praiseworthy; I rejoice in their attempts to secure a stricter attention to the rubrical directions in the Book of Common Prayer; and I heartily approve the spirit which would restore a due observance of the fasts and festivals of the Church.'—*pp.* 20, 21.

"Here is the sentence of their diocesan officially recorded. The bishop thinks it right to add his opinion and advice, which is given in that truly paternal spirit which dictated the charge, and which has always distinguished the conduct of the Bishop of Oxford: '*but*,' adds his lordship, 'I would implore them, by the purity of their intentions, to be cautious, both in their writings and actions, to take *heed lest their good be evil spoken of*; lest in their exertions to re-establish unity, they unhappily create fresh schism; lest in their admiration of antiquity, they revert to practices which heretofore have ended in superstition.' By some persons this last sentence, which expresses the sentiment of many who approve of the tracts *in general*, though they dissent from them in some *particulars*, has been construed into a *censure on the Tracts for the Times*, which would be, in fact, to make the bishop stultify himself: his lordship, therefore, appends a note to state that such 'never was his intention,' and he concludes with asserting the very principles advocated in the present discourse: 'There must always be allowable points of difference in the opinions of good men, and it is only where such opinions are carried into extremes, or are mooted in a spirit which tends to schism, that the interference of those in authority in the Church is called for. *The authors of the tracts in question have laid no such painful necessity on me, nor have I to fear that they will ever do so.* I have the best reasons for knowing, that they would be the first to submit themselves to that authority which it has been their constant exertion to uphold and defend. And I feel sure, that they will receive my friendly suggestions in the spirit in which I have here offered them.'"

Demonstration of the Truth of the Christian Religion. By ALEXANDER KEITH, D. D. Author of the Evidence of Prophecy, &c. New York: Harper & Brothers, and Sherman & Trevett, Prot. Epis. Press. 1839.

We recur to Dr. Keith's work for the purpose of quoting the following summary of the chapter on the Mosaic account of the creation, which will impart a better idea of the manner in which the subject is handled than any abridgment which we can form. It is perhaps, matter of regret that the author has not broadly discriminated the conjectures to which the nebular theory has given rise from the facts which have been ascertained by geology, instead of presenting the two as if they were of equal authority. Both, however, have their interest for the general reader, who will like the argument none the less, and digest it quite as well, if he finds in it more of the zeal of an advocate than the caution of a philosopher: a distinction, by the bye, which Dr. Keith in his generally excellent work does not seem always to have borne in mind. The chapter of which we annex a summary is illustrated by several valuable cuts, and the facts elucidated will be found to show a very marked coincidence between the discoveries of geology and the history of the creation as given by the inspired penman.

"Astronomers have written on 'the construction of the heavens,' 'the mechanism of the heavens,' 'the architecture of the heavens,'* while geologists have described the successive formations in the crust of the earth. Moses records the creation of the heavens and of the earth. Their conjoint subjects are the same as his.

"Astronomers have designated the first and rudest form in which matter is visible, as *nebulosities* and *nebulæ*, i. e., *cloudiness* and *cloud*, and have termed their component substance the nebulous (or cloudy) fluid. And how else could 'waters without form and void,' or vapory and uncondensed, be more appropriately designated? The nebulosities are without form and *diffuse*, or void. And so also were the heavens and the earth after their light rendered them visible. As exhibited by the great brightness in some parts, and extreme faintness in others, of the same nebulosity, the *light* may be seen 'divided from the darkness. And there was evening and there was morning the first day.'

"Astronomers next speak of different forms of nebulous *expansion*. And in the same nebulosity may be seen the *division* into separate parts of the luminous fluid or the breaking up of the whole amorphous or shapeless mass. 'And there was an expansion, or firmament, in the midst of the heavens, and the waters were divided from the waters. And there was evening and there was morning the second day.'

"The gradual condensation of the nebulæ, as seen in every form, gives evidence of the recognised and universal law of gravitation; the centripetal (centre-seeking) force, as Sir Isaac Newton termed it. And the great modern master of the higher geometry, who has trod farthest in the path which Newton first led, and who was so versant with the motions of the planets as to trace them by a profound sagacity to an origin befitting the majestic and divine simplicity of the laws which regulate them, has shown how, as affecting our globe and every other, 'the waters were gathered together into one place,' and the earth was consolidated.

"And as 'the dry land' appeared, the task of geologists begins. To the oldest of formations they have given the title (not undisputed) of primitive rock; and with the magic wand of truth they have brought back again, after the lapse of thousands of years, the springtime of our earth, and showed how it was clothed with the luxuriance and decked with the beauty of paradise itself. They more than restore 'the grass, and the herb, and the fruit tree,' which the fancy of man never thought of, and the eye of man never looked on as they grew. 'And there was evening and there was morning the third day.'

"Geologists have shown us the beauty of the earth, while yet unblighted because of sin, astronomers invite us to look up again to the heavens, and see how the nebulous fluid, gradually condensed to a far narrower space than the orbit of the earth, is consolidated into a *sun*, and only slightly tinctured with nebulosity, shines *a light* in the 'firmament of heaven;' while in like manner La Place illustrates how the formation of the *moon* also was necessarily posterior to that of the earth. And together with our sun, the other *stars* of our firmament were, by the operation of the same word of GOD or law of nature, simultaneously formed. 'And there was evening and there was morning the fourth day.'

"Geologists again take up the task and tell of a time—the fifth day, defined like the rest by the succession of light and darkness, but else of undefined duration, and succeeding that of the origin of vegetables, and preceding that of terrestrial animals, whether wild or domestic—when the waters were filled with living creatures, and the air tenanted with birds: and they bring forth from the depositories which the GOD of nature has formed, those amphibious animals or race of marine saurians, which they also designate by the name which the original Scriptures assign them in their precise character, magnitude, multiplicity, and place. 'And there was evening and there was morning the fifth day.'

"And lastly, the tertiary or latest formations (except those of diluvial or more recent volcanic deposites,) succeeding the age of reptiles, and preceding that of man, set forth finally to view the beasts of the earth, and the cattle, and every creeping thing after their genera or kinds, till the whole work of animal creation was finished. And by a separate and last act of creative power, magnified as such, the topstone, once pointing to heaven, was formed and put over the whole earthly fabric; and the work of creation here below was crowned by that of man, when, though formed of the dust, the LORD breathed into his nostrils the breath of life, and man became a living soul. 'And GOD saw every thing that he had made, and behold, it was very good. And there was evening and there was morning the sixth day.'"

* The reader is specially referred to the very interesting and able work of Dr. Nichol, Professor of Practical Astronomy, Glasgow University, in which the subject is elucidated both in a philosophical and popular manner.

ALEXANDER CAMPBELL.—The rapid and extensive growth of the denomination which has taken its rise and name from Mr. Alexander Campbell is one of the remarkable events in the religious history of our age and country. When Mr. C. began his ministry we are not accurately informed; but in the year 1833 his followers were estimated at 200,000, since which time they have greatly increased, especially in the southern and south western states. Mr. C. himself is still living, and judging from the accounts of his performances occasionally published, is yet in his vigor. If not distinguished for learning, he is far from illiterate: he was educated for the ministry of the Presbyterian Church in Ireland: he has given his followers an original translation of the New Testament: and his many other published works are proofs that he is as well able to defend his doctrines by the press as to propagate them from the pulpit. Authors as well as preachers are ranked among his followers; and the new sect, on the whole, as far as our scanty information enables us to judge—bids fair, from the tangible nature of its doctrines and the ability of its advocates, to take no obscure or ephemeral rank among the changing forms of modern religion.

Our attention has been turned to this subject by an article in the last number of the American Biblical Repository, (a quarterly theological journal of the Presbyterian Church,) from the pen of the Rev. R. W. Landis. We avail ourselves of the review of Mr. Landis to offer a synopsis of the distinctive tenets of Mr. Campbell and his followers.

Mr. Landis gives what he is pleased to term this "ridiculous travesty of the Gospel,' for the purpose of subjecting it to "a somewhat thorough examination," and in the manifest confidence of obtaining over its advocates an easy triumph. We have carefully read his "brief examination" of the system, but are by no means prepared to acquiesce in his conclusion, that "not the shadow of a reason can be adduced in its favor from the word of GOD." So far otherwise, that (save the *exclusive* importance attached to immersion in opposition to other modes of administering the holy sacrament) we see nothing in the annexed extracts from which to dissent: and we make this remark after carefully weighing every argument which Mr. Landis has brought to refute them. We trust, however, that our remarks will not be thought to savor of hostility to the reviewer, to whose labors we have been indebted.

We observe that the followers of Mr. Campbell are termed "Unitarians." If by this is meant that they deny the divinity and atonement of the blessed Saviour and the personality of the Holy Spirit, and if it should appear that they are justly charged with these errors, this certainly would be matter of very deep regret: for where these errors exist there can be neither true "repentance towards GOD," nor "faith in the LORD JESUS CHRIST;" neither the piety nor charity of the Gospel. Be this, however, as it may, it is certainly a most extraordinary spectacle to behold hundreds of thousands of Christians, moved as it were by a unanimous and spontaneous impulse to abjure the phantoms which their forefathers had evoked and to receive, not by hereditary transmission, but by an honest deference to the plain letter of the inspired word, such a view of regeneration as has in it somewhat of substance and precision. It is a plain voice from the people saying to their preachers, that on so important a subject as REGENERATION they can no longer be satisfied with any system which fails to inform them *when, and where, and how*, the great change which it implies is accomplished. The example is one which ought not to be lost on the Church. But we are detaining the reader from the synopsis.

"The following statements and extracts from the works of the leaders of this sect will exhibit fully their views on this topic.

"(1.) *They with one consent declare that regeneration, or being born again, is essential to salvation.*

"To prove this they constantly quote John iii. 5, and Titus iii. 5, and several other passages of similar import. As their agreement on this point is perfectly unanimous, it is quite unnecessary to tax the patience of the reader with more than the following passages. In Mill. Har. Extra, No. 1, p. 12, Mr. Campbell thus remarks, 'Whatever this *act of faith* may be, it necessarily becomes the line of discrimination between the two states before described. On this side and on that, mankind are in quite different states. On the one side they are pardoned, justified, reconciled, adopted, and saved; on the other they are in a state of condemnation. *This act [of faith] is sometimes called immersion, regeneration, conversion*; and that this may appear obvious to all we shall be at some pains to confirm and illustrate it.' The meaning of this passage it is impossible to misunderstand.

"The following passages show this to be the settled opinion of the sect:—

"'He who loves his GOD, loves and consults his word; nor does a lover of GOD's word find *non-essentials* upon its pages. Yet our teachers have found *non-essentials* among the Master's commands in GOD's word!!' Mill. Har. vol. v. p. 146. Again, '*No man of learning and candor can, in the face of this generation, say that immersion is not commanded.*' Ib. p. 177. 'Our Pædobaptist friends say that we make too much of the *water*. Be that as it may, I can assure them that I have felt more peace and comfort in six months since, than in ten years before I was immersed, as I am now able to rejoice in all things, giving glory to GOD for opening my eyes, and enabling me to do his will,' &c. Ib. p. 188. And in vol. vi. (for 1835) pp. 59, 60, it is remarked again, 'To say that any institution that Messiah has imposed upon us is a mere non-essential, is directly and emphatically offering violence to the whole system of morals laid down by him.' Again, in Extra No. 1, p. 30, 'One thing we know, that it is not a difficult matter for believers *to be born of water*, [which he explains to mean being immersed into it, and raised up out of it,] and if any of them wilfully neglect or disdain it, we cannot hope for their eternal salvation.' And in Extra No. vi. p. 355, 'All that is now promised in the Gospel can only be enjoyed by those who are born again, and placed in the kingdom of heaven under all its influences.'

"From these passages it is clear that, in the Campbellite view, regeneration or being born again is essential to salvation.

"2. *Mr. Campbell and his friends declare that immersion in water is essential to regeneration.*

"They employ the terms 'regeneration, conversion, and immersion,' as synonymes. See Extra, No. 1. 'The Apostle Peter, when first publishing the Gospel to the Jews, taught them that they were not forgiven their sins *by faith*, but by *an act of faith*; by a believing immersion into the LORD JESUS. Christian immersion, frequently called *conversion*, as that act *is inseparably connected with the remission of sins*,' p. 16. 'No man, can, scripturally, be said to be converted to GOD until he is immersed.' '*Conversion, regeneration*, and *immersion* are terms all descriptive of the same thing.' 'Remission of sins cannot be enjoyed by *any person* before immersion,' p. 34. 'All the saints are said to be saved by immersion,' p. 55. 'The act of immersion is the act of conversion,' p. 27. 'Whatever this act of faith may be, it is sometimes called immersion, regeneration, conversion,' p. 12. 'From the day of Pentecost to the final *Amen* in the Revelation of JESUS CHRIST, no person was said to be converted, or to turn to GOD, until he was buried in, and raised up out of the water,' p. 35. 'Immersion *alone* was that act of turning to GOD,' p. 35. 'That such was the import of the apostolic term [conversion] we have no doubt. No person was said to be converted until he was immersed; *and all persons who were immersed were said to be converted*,' p. 16. 'All who, believing, are immersed for the remission of their sins, have the remission of their sins in and through immersion,' p. 55. 'Down into the water you were led. In its womb you were concealed. There your consciences were released; for there your old sins were purged away,' p. 55. 'Peter taught all the saints in Pontus, &c., that the water of baptism saved them, as the water of the deluge saved Noah in the ark; and that in immersion a person was purged from all his former sins,' p. 55. 'Born of GOD he cannot be until born of water,'" p. 30.

"In his Extra, No. VI. p. 355, he (Mr. Campbell) thus speaks: 'The subject of this great change (regeneration) before the new birth existed in one state; but after it, he existed in another. He stands in a *new relation* to GOD, angels, and men. He is now born of GOD, and has the privilege of being a son of GOD, and is consequently pardoned, justified, sanctified, adopted, saved. The state which he left was a state of condemnation, called by some 'the state of nature.' The state into which he enters is a state of favor, in which he enjoys all the heavenly blessings through CHRIST; therefore it is called 'the kingdom of heaven.' *All this is signified in his death, burial, and resurrection with* CHRIST; *or in his being born of water. Hence the necessity of being buried with* CHRIST *in water; that he may be born of water; that he may enjoy the renewal of the Holy Spirit, and be placed under the reign of favor.*'

"On pp. 354, 355, 'Our great Prophet, the Messiah, when speaking of being born again, when explaining to Nicodemus the *new birth*, says, 'Except a man *be born of water*, and of the Spirit, he cannot enter the kingdom of GOD.' May not we, supported by such authorities, call *that water of which a person is born again*, the water or bath of regeneration'?

"These sentiments are in exact agreement with those of all the leading men of this sect. Mr. Ballantine, by far the most learned among them, thus remarks: 'All that you say of your modern regeneration, except thereby you mean immersion, is mere chaff before the wind.—Here is the head and front of our offending: we make baptism regeneration. *So does* JESUS, *so does Peter, and so does Paul.*' Strictures, pp. 29, 30.

"The author of the Mirror, before referred to, says, (p. 11,) '*The institution of immersion* reminds us of the death, burial, and resurrection of CHRIST; it shows us the necessity of our *dying* to this world, being *buried* with him in *immersion*, and *rising again* to newness of life; it shows us how we may become acceptable in the sight of GOD; it shows us how we may obtain access to his blood, shed for the remission of sins; it teaches us to look with an eye of faith, through the water, at the great anti-typical sacrifice for sin; it teaches us to leave the kingdom of Mammon on one side of the water, and to enter the kingdom of CHRIST on the other,' etc.

"Mr. Joseph Marsh says (Gospel Luminary, Vol. III. pp. 270-273, 1830,) 'I have said, and now contend, that repentance and baptism are inseparably connected.' Remarking on Mark xvi. 16; Acts ii. 38, xxii. 16, he says, 'These and other passages positively place baptism before salvation or forgiveness of sins.' 'The Samaritans, and the Eunuch, were not filled with joy until they were baptized.' 'Paul's sins were not forgiven, or washed away, until he was baptized.'

"It is justice, however, to remark, that Mr. Campbell and his friends do not say, (as has been charged upon them,) that immersion will itself save, without a belief of the 'facts' of the Bible; but simply that *no one can possibly be saved, who is not immersed.*

"(3) *Mr. Campbell and his friends teach, that immersion in water is absolutely essential to forgiveness of sin.*

"This is apparent from some of the preceding extracts. But, that the system may be perfectly understood, we will give this position a more particular consideration.

"In Mill. Har. Ex. No. 1. p. 31, Mr. Campbell says, 'Those who are *thus* begotten and born of GOD, [i. e. by immersion] are children of GOD. It would be a monstrous supposition, that such persons are not freed from their sins. *To be born of* GOD, *and born in sin, is inconceivable.* Remission of sins is as certainly granted to the *born of* GOD, as life eternal and deliverance from corruption will be granted to *the children of the resurrection*, when born from the grave.'

"Again, p. 41: 'Some ask, how can water, which penetrates not the skin, reach the conscience? But little do they think, that in so talking, they laugh at and mock the whole divine economy, under the Old and New Testament institutions.'

"Again: 'Under the government of the LORD JESUS, there is an institution for the forgiveness of sins, like which there was no institution since the world began. The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the dark ages, and has never been till now disinterred,' p. 2.

"'Under the former economy, blood was necessary to forgiveness; and under the new economy water is necessary.' Christian Baptist, vol. vii. p. 163.

"'He (GOD) appointed baptism to be, to every one that believed the record he has given of his Son, a formal pledge on his part of that believer's acquittal or pardon: so significant and so expressive, that when the baptized believer rises out of the water, *is born of water*, enters the world a second time, he enters it as innocent, as clean, as unspotted as an angel.' ***Debate with Mr. M'Calla, as reported by A. Campbell***, p. 137.

"'In religion a man may change his views of JESUS, and his heart may also be changed towards him, but unless a change of state ensues, he is still unpardoned, unjustified, unsanctified, unreconciled, unadopted, and lost to all Christian life and enjoyment.'" Extra, No 1.

"(4) *The Campbellites declare that immersion in water, and regeneration, are two names for the same thing.*

"In Mill. Har. Ex. No. 6. p. 360, Note, Mr. Campbell thus speaks: 'We contend that being born again, and being immersed, are in the apostle's style, *two names for the same thing*,' and 'When we speak in the *exact style* of the living oracles on this subject, we must represent *being born again* (John iii. 5.) and *regeneration* (Tit. iii. 5,) *as relating to the act of immersion alone.*'

"He says, however, at the same time, that he does not, by regeneration, mean *all* that evangelical Christians mean by it.* But it is sufficient for us to know, that he professes to mean by *immersion*, or the act of immersion, *all that the New Testament means by regeneration, or being born again.*

"In Extra, No. 1. pp. 27, 28: 'Being born again, and being immersed, are the same thing.' 'Regeneration and immersion are, therefore, two names for the same thing.' 'Immersion and regeneration are two Bible names for the same act.'

"In showing the amazing power which immersion in water exerts upon the soul, and illustrating the *velocity* which it thereby acquires, Mr. Campbell remarks: 'Like a strong impulse given to a ball, which puts it into motion, immersion for the forgiveness of sins carries the mind forward, far beyond all the experiences formerly demanded as preparatory to immersion. A change of state so great, so sensible, so complete, so sudden, operates more like the ancient cures, than the cold, dark, and tedious *mental* regenerations of the philosophizing theologues.' And then we have the 'analogy,' or illustration, which is as follows: 'He that passes from Virginia into Pennsylvania, passes over a mere imaginary geographical line, without scarcely perceiving the transition; but he that passes from Virginia into the State of Ohio, *by swimming the river*, the natural and sensible boundary, immediately realizes the change.'"

* His words are: "Our opponents deceive themselves and their hearers, by representing us as ascribing to the word *immersion*, and to the act of immersion, all that they call regeneration." Ut supra, p. 369.

PRAYERS FOR THE DEAD.—In compliance with letters of request from the Rev. Dr. Dealtry, Vicar General of the Bishop of Winchester, the official principal of the Arches court of Canterbury has issued a decree citing Mary Wolfrey to appear in the Common Hall of Doctors' Commons, to answer to certain articles, &c. "touching her soul's health," &c.; "and more especially for having unduly erected or caused to be erected a certain tombstone in the churchyard of Carisbrooke to the memory of Joseph Wolfrey and a certain inscription to be made thereon contrary to the articles, canons and constitution, or to the doctrines and discipline of the Church of England." The following is said to be the inscription alluded to:—

"Pray for the soul of Joseph Wolfrey.

"'It is a holy and wholesome thought to pray for the dead.' 2 Mac. chap. xii."

For the Churchman.

EPISCOPAL RIGHTS.

Mr. Editor,—The author of a piece under the above title, which lately appeared in your paper as an extract from the Banner of the Cross, after attempting to show, with what success "I shall not stop to inquire," that bishops, and church conventions, and ecclesiastical courts, have as good a right to the occupancy of parish churches, in ordinary cases, as the ministers of such churches themselves, comes in the end to the conclusion that it is better, under all the circumstances of the case, that such matters should be settled by the rules of courtesy and the law of love. For one, Sir, I take him by the hand, and say, "Well done," "O Timothy, my son," for the future "such questions avoid;" "knowing that they *may* gender strifes." In the case of church conventions and judications, I believe that upon examination it will be found that in very few instances, if any, have such claims as the writer refers to been set up. Accommodations are sought and obtained by these bodies as a matter of *favor*, and not of *right*. As it respects our bishops, I would beg leave to ask, Why stir this question? Why assert these rights? Do the bishops claim them? Has the Church in this country, to go no farther, by her canon law defined and settled them? Do the diocesan clergy in this matter fail in complying with what the rules of courtesy and the law of love requires? No—if in any case the "cui bono" may be put with propriety it is in this. One fact is a subject of congratulation. In this city the matter is settled. The wisdom of our bishop, and the regard and confidence of his resident clergy, soon after the bishop's severance from his pastoral connection with Trinity Church, placed this subject upon the right foundation, and one I trust on which it will be suffered to rest, viz. *the rule of courtesy—the law of love.* I refer your readers to the correspondence in the Journal of the Convention of this diocese of 1836, p. 23, and especially to the following extract from the letter of the clergy to the bishop:—

"It is, as a matter of course, their duty, as it will at all times be their pleasure, to comply with your official intimations of a desire or intention to perform any services of an Episcopal character within their respective parishes; but the object of the present communication is, further to express to you the great pleasure it will afford them to have the favor of your public ministrations of the word in their pulpits on the ordinary appointments of public worship. While, therefore, they would ask nothing of you, Right Rev. Sir, that may be onerous to yourself or irreconcilable with your immediate duties, they beg to assure you, that whenever it may comport with your official and personal convenience, they will be most happy to receive the benefit of your valued and pious instructions in their several churches; and in communicating very respectfully their present request to that effect, they trust they express equally the wishes of the people of their respective charges."

A RECTOR OF A CITY PARISH,
AND ONE OF THE SIGNERS.

Remarks.—The letter of the clergy from which the above is an extract, recognises the "*duty*" of the clergy to comply with the bishop's official intimation of his intention, to perform "*episcopal*" services in their cures, without defining whether they are to receive the other public ministrations on the ground of duty or courtesy. The bishop, however, in his official reply to his clergy on the same occasion, is more explicit; and as "A Rector" has quoted the one letter, it may be proper to offer the corresponding part of the other.

"Solemnly impressed with a sense of the *peculiar* obligation, which it appears from holy Scriptures and ancient authors, and from the tenor of our form of consecration rests on Christian *bishops* to be diligent and faithful *in preaching the Gospel*, I should, under any circumstances, have deemed it my duty, among 'the people committed to' my 'charge,' [*office of the consecration of bishops*] that is, the diocese over which my divine Master, through his Church, has been pleased to place me, to continue, as long as physical and intellectual ability was graciously vouchsafed, 'to spread abroad' the blessed 'Gospel,' and 'preaching' God's 'word, be earnest to reprove, beseech and rebuke.' In diligent attention to this part of episcopal duty, I should," &c.

The italics are in the original, and the language is sufficiently distinct to vindicate the bishop of New York from the weakness of betraying a right which, in the course of events, it may become necessary for himself or his successors in office to assert and to exercise. Happily no such emergency exists, the law of charity and Christian courtesy being found, as indeed it ever must be found, abundantly sufficient to regulate the ordinary intercourse between a bishop and his presbyters. Should, however, an occasion of this kind occur, and a bishop be forced as a last resort to assert his right, we doubt not that he would be cordially sustained by the good sense and generous confidence of both clergy and laity, who would revolt from the monstrous incongruity which would empower a deacon to refuse his pulpit to his bishop and drive him to the alternative of field-preaching to avoid the violation of his consecration vows! But as no such occasion is at hand, little good can arise from the discussion; and therefore, without meaning to dictate to our correspondents, with whose wishes in the present matter we shall feel bound to comply, we would respectfully suggest that the discussion be discontinued.

TOWNSEND'S BIBLE.—The repeated notices of this excellent work show that it is more and more gaining favor from the public. The following article from the American Baptist pays a merited tribute to the learning and labor of the American editor, which, in some other journals that might be named, have not received the attention which they deserve.

"Dr. Coit's edition of Townsend's Bible, which differs from that in common use by being arranged in historical and chronological order, is known to many of our readers, and should be in the hands of all. The consecutive arrangement of the several books, with the substitution of the division into paragraphs for that of verses, and the other improvements by the American editor, give perspicuity and connection to the sacred volume, and cannot fail to render its study at once more agreeable, instructive and general. The work has already been noticed in terms of high commendation by the periodicals of the Church, and we make with pleasure the following extract from a Baptist paper.

"'We come now to notice the important improvements made by Dr. Coit in this first American edition. They are briefly enumerated in the *title* given at the head of this article. The division into paragraphs, instead of the unseemly breaking up of the sense by making each verse a separate paragraph, as in our common Bibles, will be a great improvement to all readers of common sense, not irrecoverably wedded to prejudice.

"'The time and pains which the American editor has expended upon the poetic parallelism of those portions of the Old Testament which bear evidence of an original poetic structure, will confer on him a strong claim to the gratitude and thanks of his readers. With but a slight knowledge of the laws of Hebrew parallelism, even the mere English scholar will learn more of the genius and structure of that sublime and ancient tongue in which Moses wrote, and JEHOVAH uttered the laws and ordinances of his people, by the use of this arrangement, than would be attained without it, by months of study, directly devoted to Hebrew roots and grammars.'"

We have great satisfaction in spreading before the reader the following private letter, received from a distinguished clergyman in reference to the late article of Mr. Faber.

"*Middletown, January* 28, 1839.

"*Rev. and Dear Sir*,—I have read with much surprise Mr. Faber's letter to the editor of the British Magazine, 'On Presbyterian Ordination,' inserted in the Churchman of January 26. Mr. Faber and I have frequently exchanged letters, and for that reason I have felt towards him as an old friend. Not having seen Mr. Crosthwaite's attack or rejoinder, I can say nothing as to the points in dispute, excepting so far as they appear from the article you have republished. But I am truly sorry to see the fact of the consecration of Pelagius brought forward by Mr. Faber to support 'the inference, that in the middle of the sixth century the power of ordination was thought still to reside in presbyters.' If Mr. Faber, in his tenderness towards the Kirk of Scotland, had not been desirous to find evidence to prove what he wished to be true, he would not have left unnoticed the irregularity of Pelagius' consecration, or have passed over, doubtless through inadvertence, the testimony of Victor Tunnunensis, a contemporary historian.

"The facts of the case are simply as follows: Vigilius, the predecessor of Pelagius, went to Constantinople, where he at first consented to condemn the 'Three Chapters,' to please the emperor; but afterwards retracted, and was in consequence exiled. The Roman clergy petitioned the emperor to allow him to return to Rome. To this Justinian consented, but intimated at the same time, that it would be agreeable to him to have Pelagius Bishop of Rome. The clergy replied, imploring that Vigilius might be restored, but intimating that Pelagius might become their bishop after the death of Vigilius. Vigilius on his return died in Sicily, not without some suspicion that Pelagius had been accessory to his death. It was known also that he had espoused the views of the emperor on the subject of the Three Chapters, which views the Western clergy and people held in great abhorrence. The consequence was, an almost universal opposition to him. Only two bishops and one presbyter could be found who would consent to receive him. Anastasius does not say that the presbyter ordained him. His words simply are, 'Dum non essent eo tempore Episcopi qui eum ordinarent, inventi sunt duo Episcopi, Johannes de Perusia, et Bonus de Ferentino et Andreas presbyter de Ostia, et ordinaverunt eum pontificem. Tunc non erant in clero qui poterant eum promovere. Monasteria, et multitudo religiosorum, sapientium et nobilium subduxerant se a communione ejus, dicentes: *quia in morte Vigilii Papæ se miscuisset, ut tantis pœnis affligeretur.*'

"By ancient usage, the right of consecrating the Bishop of Rome was vested in the Bishop of Ostia, and after him, in the Bishops of Albano and Porto; but these bishops doubtless refused to consecrate Pelagius, and none could be found but the Bishops of Perugia and Ferento. These, probably, held the sentiments of the emperor, respecting the Three Chapters; for Victor Tunnunensis calls them prevaricators. His words are, 'Post Consulatum Basilii v. c. anno xiix Pelagius Romanus Archidiaconus trium præfatorum defensor Capitulorum Justiniani Principis persuasione de exilio redit; et condemnans ea quæ dudum constantissime defendebat, Romanæ Ecclesiæ Episcopus a prævaricatoribus ordinatur.' *Vict. Tunnun. Chronicon.*

"The sum of the matter then seems to be, that Pelagius, without any election by the Roman clergy, and in direct opposition to all classes of the Roman people, but simply under the authority and influence of the Emperor Justinian, whose General, Narses, was then in possession of Rome, was introduced into that see as its bishop. The consecration was irregular; but having been made agreeably to the apostolic canon, which requires two or three bishops to be present, it was considered as valid. Hence, when Pelagius had purged himself by oath from the imputed crime of being accessory to the death of Vigilius, he was received and submitted to by the clergy and people of Rome. The words of Anastasius are: 'Eodem tempore Narses patricius et Pelagius Papa Consilio inito, data litania ad Sanctum Pancratium, cum hymnis et canticis spiritalibus venerunt ad Sanctum Petrum Apostolum. Tunc Pelagius tenens evangelia et crucem Domini super caput suum ambonem ascendit, et sic satisfecit cuncto populo et plebi, quod nullum malum peregisset contra Vigilium et adjecit dicens; *Peto, ut petitionem meam confirmetis, ut quisquis ille sit, qui promovendus est in sancta Ecclesia ab ostiario usque ad gradum episcopi, neque per aurum, neque per argentum, neque per aliquas promissiones proficiat. Vos enim scitis omnes, quia simoniacum est. Sed si quis ille est, doctus in opere Dei fuerit, bonam vitam habens non per dationem, sed jubemus eum per bonam conversationem usque ad summum gradum ascendere.* Quod una voce confirmatum est ab omnibus.'

"It must be constantly recollected that the discipline of the Church at that time, required the assent of all orders to the election and consecration of a bishop. The clergy elected with the consent of the patricians and plebeians. The election was made known to the emperor, and his approbation must be obtained. The bishops were then applied to for their consent, which was to be manifested by the presence of at least two or three of them, and their assistance at the consecration. At all times, one was considered as the consecrator, and the rest who were present and assisting represented their order. To found any argument in favor of Presbyterian ordination on the loose and inaccurate phraseology of a writer of the eighth century, in a solitary instance, in opposition to the whole current of testimony, and the evidence of established usage, only betrays the weakness of the cause which it endeavors to support. The attempt in this case reminds me of that of the learned Selden, with respect to the Church of Alexandria, from the annals of Eutychius. The *prima facie* evidence produced with so much ostentation by Selden, was much stronger than that which Mr. Faber has adduced; but it was triumphantly refuted, and Selden, though confessedly candid and learned on other subjects, was found in this to have gone beyond his depth.

"I ought perhaps to apologize to you for these remarks, on matters which are familiar to you and to many of your readers. It is possible, indeed, that the whole communication might have been spared; but having the books at my elbow, I thought it might not be useless to copy the above extracts. You are at liberty to make any use of my letter you please; and if you determine to throw it into the fire, I beg you only to spare the declaration that I am, with all possible respect and regard,

"Your friend and brother.

"P. S. The appendix to the Chronicon of Count Marcellinus, coeval with that of Victor, mentions the consecration of Pelagius, but like Victor, says not a word of the pretended Presbyterian ordination."

A new parish has been organized in the village of Ravenswood, L. I. under the name of St. Thomas' Church, Ravenswood. Vigorous measures have been adopted by the vestry for the erection of a suitable church edifice, and also for establishing a young ladies seminary. For this latter purpose, the edifice chosen is delightfully situated on the banks of the river, but five miles from the city, and enjoys extensive, shady, and retired grounds and walks—and will accommodate a large number of young ladies. [*Com.*

SUMMARY.

We understand that a majority of the Standing Committees have sent to the Presiding Bishop their consent to the consecration of the Rev. Dr. De Lancey, Bishop elect of the Diocese of Western New York, and that the bishops have been informed of it, by their venerable senior, for their concurrence.

General Theological Seminary.—We understand that, at a recent meeting of the Standing Committee of the Seminary, their vote of last fall was rescinded, and the Rev. Dr. Seabury and the Rev. Mr. Haight were reappointed to the professorships which they had previously filled; the former, to that of the Evidences of Christianity and Moral Science in its relations to Theology; the latter, to that of Pastorial Theology and Pulpit Eloquence. We have great satisfaction in the recording these acts of the Standing Committee.—*Banner of the Cross.*

New Church.—On November 9, the corner stone of a new church, to be dedicated to the Apostle St. Peter, was laid by Robert Gardner, Esq., of Manchester. A procession from the Jubilee School to the site of the new church was of an imposing character, consisting of the Sunday school children and a number of the clergy of the Established Church.

Manchester (Eng.) Courier.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

CALENDAR.

FEBRUARY.

10. Quinquagesima Sunday.
13. Ash Wednesday.
17. 1st Sunday in Lent.

NOTICES.

The regular meeting of the Board of Managers of the New York Bible and Common Prayer-book Society will be held at the Sunday school-room of St. John's Chapel, on Tuesday next, the 12th instant, at seven o'clock, P. M. WILLIAM H. TOWNSEND, *Secretary.*

The regular meeting of the Board of Trustees of the Protestant Episcopal Tract Society will be held at the Sunday school-room of St. John's Chapel, on Tuesday next, the 12h instant, at eight o'clock, P. M.

PIERRE E. F. MCDONALD, *Secretary.*

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 11th instant, at half-past seven o'clock.

A. W. O. SPOONER, *Recording Secretary.*

New York, February 9, 1839.

A public examination of the students of the General Theological Seminary of the Protestant Episcopal Church will be held on Friday and Saturday, the 8th and 9th of February, in the Chapel of the Seminary, commencing at half after nine o,clock, A. M.. on each day. BIRD WILSON, *Dean of the Faculty.*

New York, January 29, 1839.

THE STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The attention of candidates for orders, and other persons interested in the proceedings of the Standing Committee, is particularly directed to the following resolutions of that body:—

"*Resolved*, That the Secretary call a meeting of this committee on the first Monday of every month, at two o'clock, P. M., provided there be papers in his hands requiring its action.

"*Resolved*, That special meetings be called only in cases of *extreme urgency*, and on the written warrant to that effect of the chairman of this committee.

"*Resolved*, That whenever a special meeting of the committee is called, the Secretary shall specify in his notice the purpose for which such meeting is called.

"*Resolved*, That it is expedient and proper that all papers to be acted upon by this committee, be addressed by the applicant in whose favor they are drawn, directly to the Secretary.

"*Resolved*, That an official notice of these resolutions be inserted at least once a month, in such of the Church journals as the Secretary may deem expedient.

THOMAS HOUSE TAYLOR,
Secretary of the Standing Committee."

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 29th ultimo, has received the following contributions, viz.

A Christmas and new year's offering from Christ church, Juliet, Illinois, one half, $1 50. By the hands of William H Greene, Esq, treasurer, from the missionary society of Grace church, Providence, Rhode Island, $164 57, and from the proceeds of the Sunday school of said church, $10 43, both for general domestic purposes, $175. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, received from Captain J R Vinton, United States Army, for missions in the south-west, per Mr Stavely, $5. By the same hands, from Miss Wilhelmina Smith, Philadelphia, annual subscription for 1839, $3. By the same hands, from the Ladies Missionary Association of Christ church, Philadelphia, being their sixth semi-annual payment of the salary of the missionary at Booneville, Missouri, per Miss E Bringhurst, $125; from the same association, to aid in building a church at Boonville Missouri, per Miss E Bringhurst, $100. By the same hands, from the male society of Grace church, Philadelphia, for the promotion of religion, for domestic missions, per the Rev William Suddards, $350. By the same hands, from a female communicant of St Andrew's church, Philadelphia, for missions in the West, $5. By the same, collection in Trinity church, Pottsville, Pennsylvania, for domestic missions, per Rev A A Miller, $7 50. By the same, from the parish collection of St Peter's church, Philadelphia, for domestic missions, per F G Smith, treasurer. $260. By the same, from the Bee Hive Association of St James' church, Philadelphia, for domestic missions, per William H Calhoun, Esq, treasurer, $120—$975 50. By the hands of William H Hubbard, Esq, receiving agent at Richmond, Virginia, through Mr Charles J Aldis, received from Raleigh parish, Amelia county, for domestic missions, per Mr John Robinson, $5; by the same, from Deale parish, Chesterfield county, Virginia, for domestic missions, $20; by the same, received from Mary E Good, for domestic missions, $5; by the same, from Raleigh parish, Amelia county, per Rev Z Meade, domestic missions, $1 50; by the same, from Mrs Langhorn, $5, from Miss Nannie Taylor, 25 cents, and from S S Oliver, $5, in all $10 25, for general missionary purposes, to be equally divided between the two committees, $5 12; by the same, received from the Rev R K Meade, being part of the weekly offerings of the Episcopal church at Charlotteville, for domestic missions, from May to January, $45 34—$81 96. By the hands of F H Stimpson, Esq, receiving agent in Boston, received from the Rev T H Vail, being the balance of a pledge from Christ church, Cambridge, Massachusetts, of $70, for the year 1838, $8 50; by the same hands received from St Ann's church, Lowell, Massachusetts, through the Rev T Edson, rector, $53; in a letter signed Anonymous, and dated Hartford, February 1, for domestic missions, $100; collection made in the church of the Ascension, New York, on Sunday morning, January 27, 1839, $901 75; from Thomas Robins, Esq, agent at Philadelphia, through Mr Aldis, for the general purposes of the Board of Missions, received from Mrs S Chapman, Pomonky, Maryland, $4, and from Fredericktown, Md, $15, in all $19, one half, $9 50. By the hands of James Howard, Esq, receiving agent at Baltimore, through Mr Aldis, from the Female Missionary Society of St John's church, Hagarstown, Maryland, one half of $100, $50. Total receipts, $2356 71.

Feburary 6, 1839. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Remitted by W H Hubbard, Esq, agent at Richmond, Virginia, from Mrs Langhorn, $5, Miss Nannie Taylor, 25 cents, S S Oliver, $5, one half, $5 13, for general missionary purposes; from Raleigh parish, Amelia county, Virginia, per Mr John Robinson, $5; from Deale parish, Chesterfield county, Virginia, per ditto, $20; from Mary E Good, $5, from A O W, for Africa, $2 75, $7 75; from the monthly prayer meeting of Trinity church, Staunton, Virginia, per Mr Smith, $45; from the Sunday school of ditto, $5; from Rev E Boyden, $5—$55. From Rev R R Meade, it being the weekly offerings of the church in Charlottesville, Virginia, from May to January, and is the remainder of $150 pledged to the missionary society by its pastor, for foreign missions, $73—$165 88. Remitted by Thomas Robins, Esq, agent at Philadelphia, from Mrs S Chapman, Pomonky, Maryland, $4, from Fredericktown, Maryland, $15, one half, $9 50, for general purposes of Board of Missions; from the Missionary Society of All Saints' church and Emmanuel church, Holmesburgh, Philadelphia county, per N Lewis, treasurer, $20; from the Female Society of St Andrew's church, Philadelphia, for the promotion of religion, for Greek mission, by Mr P W Thurston, treasurer, $100; from A B, for Africa, $3 93. Anonymous, Steubenville, Ohio, for Africa, $2 25, per Mr Stavely, $6 18; from the colored class Sunday school of St James' church, Philadelphia, for African mission, per Miss E Miflin, $7; from the Male Society of Grace church, Philadelphia, for the promotion of religion, per Rev William Suddards, $350; from a female communicant of St Andrew's church, Philadelphia, $5 each for Athens, Crete, and Persian missions, $15; collection in Trinity church, Pottsville, Pennsylvania, per Rev A A Miller, $7 50; from the parish collections of St Peter's church, Philadelphia, per F G Smith, treasurer, $100. Total receipts, 615 18—less exchange and postage, $45—$614 73.

CHARLES J. ALDIS, Treasurer,
February 6, 1839. Bank of America.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5, from William Bard, Esq. for the poor.

Feb. 30, 1839. JESSE POUND, 5 Harrison street.

Donations of money, clothing, or articles to make it, will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; Sherman & Trevett, at the Protestant Episcopal Press, 142 Fulton-street; or Jesse Pound, 5 Harrison-street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From William Bard, Esq, $5. By Swords, Stanford & Co, from J S R, $5.

February 5, 1839. LOT JONES, 192 Allen st.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of $5 from William Bard, Esq, and $1 from a lady, for the benefit of the poor; also a box of clothing from L P.

ALEXANDER FRASER, 174 East Broadway.

February 6, 1839.

P. S. Any donations of money or clothing for the benefit of the poor, will be thankfully received by Sherman & Trevett, 142 Fulton street, by the agent, 28 Ann street, or at the residence of the missionary, 174 East Broadway.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

From a lady of St Luke's, to constitute herself a life subscriber, $25; Mrs Margaret Jones, a donation, $10; William Barnwall, Esq, ditto, $5; J G Hicks, Esq, ditto, $5; annual dues collected, $7—$52.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No. 77 Maiden-lane by
THOMAS BROWNING, Treasurer.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.
Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Mrs Margaret Jones, donation, $10; William Barnwall, Esq, ditto, $5; J G Hicks, Esq, ditto, $5; T S Clarkson, Esq, ditto, $5; annual subscriptions, $4—$29.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent
Where may be had the society's tracts.

GENERAL THEOLOGICAL SEMINARY.

The Librarian of the Missionary Association of the General Theological Seminary respectfully acknowledges that he has received the following volumes as a donation from Mr. John Pintard, viz.—Forster's Mahometanism Unveiled, 2 volumes, London, 8vo; Edgar's Variations of Popery, London, 8vo; Medhurst's China, 12mo; Keith's Demonstration of the Truth of Christianity, 12mo; The State of Popery and Jesuitism in England, (12mo; Maundrell's Travels, 12mo; Missionary Records, West Africa,) 24mo; do. do. (China and Ceylon) 24mo.

Feb. 5, 1839. CHARLES ALDIS, jun. Librarian.

The Board of Managers of the Daily Infant School attached to the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations:—

By Mrs Beebee, $14; by Miss Boardman, Mrs J G Costar, $5; Mrs David Lydick, $2 50; Mrs Philip Lydick, $2 50; Mrs Gould Hoyt, $2; Miss Mary Sheaf $2; Miss Mary Williams, $1; Miss Mary Jones, in addition to her annual subscription, $3; A Friend, $1; cash, $1. By Mrs Brown, from a friend to the school, $10; by Miss Dixey, $2; a lady, $1; a gentleman, $1. By Mrs Wetmore, from a friend, $7 and some articles of clothing; by Mrs Rhind, from a friend, two pairs of woollen stockings; by Mrs Goodwin, from Mrs Sherred, one dozen pairs of woollen stockings.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to February 7, from the following persons, viz.

Rev J M Tappan; Marsh, Capen & Lyon, 3; A Gifford, Esq, with remit; Rev William F Walker, with remit; Rev P S Chauncey; George W Long; Benjamin Bradley; Rev J A Bolles, with remit; Rev J G Germaine; S Babcock; Rev John W Brown; Thomas Cowperthwaite & Co; Rev R S Adams, with remit; Postmaster, Harrisburgh; Postmaster, Boston; Postmaster, Norwalk; Postmaster, Willink, New York; Katy Fitch, with remit; Postmaster, Easton; Postmaster, Troy; Rev E Christian; Richard Waller, with remit; Postmaster, Worthington, Ohio; J M Goodwin, jun; Rev James Chapman; Postmaster, Hamilton, New York; Postmaster, Maumee city, Ohio; Joseph Whetham.

Packages forwarded by the Protestant Episcopal Press.

George Rowland, Norfolk, Virginia, per schooner Virginia; Charles Stimpson, jun, Boston, Massachusetts, per steamboat and railroad line; Oliver Steele, Albany, New York, per land conveyance; Haswell, Barrington & Haswell, Philadelphia, Pennsylvania, one box; Hooker & Claxton, Philadelphia, Pa. per steamboat and railroad line; Sidney Babcock, New Haven, per steamboat New Haven.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending February 7, from the following persons, viz.

E A Dalrymple, Baltimore, Md; J Ponder, Milton, Del, with remit; J Sargent, Postmaster, Windsor, Vermont; Belknap & Hammersley, Hartford; WC Lord, Wilmington, South Carolina, with remit; J Regney, Postmaster at Frederick, Maryland; Hugh D Evans, Baltimore; Rev Thomas Smith, Smithfield, Virginia, with remit; L H Young, New Haven; Bell & Entwisle, Alexandria, D C; Rev D Babcock, Ballston Spa, with remit; Lucius N Gridly, Hudson, N Y; Frederick Lill, Middletown, Penn, with remit; Rev N E Cornwall, Southport, Conn; Jonathan Lilly, Ashfield, Mass; N Lane, Patterson, N J; Postmaster, Lewiston, N Y; Postmaster, Gambier, Ohio; F M Porter, Philadelphia.

Packages forwarded by the Episc. S. S. Union, during the week ending February 7.

J Z Clark, Troy, 1 package, per team of B Pinne; Frederick Lill, Middletown, Connecticut, 1 package, sent to Ward, Lill & Roberts, 84 William-st; Rev J Chapman, Perth Amboy, 1 package, sent to Swords, Stanford & Co; Rev E B Kellogg, Clarksville, Ga, care of Messrs Jones & Smith, Charleston, one box, per ship Lafayette; Rev John Reed, Poughkeepsie, Rev A Smedes, Schenectedy, care of J M Woodward, Albany, Z Clark, Troy, Rev G B Andrews, Fishkill, per team of B Pinne.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Singsing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq.. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliott, L. R. Marshall, Natchez.

Feb. 10. 3m.

A DICTIONARY OF THE CHURCH, by the Rev. WILLIAM STAUNTON, just published by SHERMAN & TREVETT, 142 Fulton-street For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

TROY FEMALE SEMINARY, *Troy, Rensselaer County, New York.*—MRS. EMMA WILLARD YATES, (late Mrs. Emma Willard,) having retired from the superintendence of the Troy Female Seminary, the Trustees have appointed her son, MR. JOHN H. WILLARD, and her daughter-in-law, MRS. SARAH L. WILLARD, to be joint Principals. The Trustees have entire confidence in them both, and in their opinion, the management of the institution could not be entrusted to better hands There will be no change in the system of instruction which has heretofore been pursued, and which has been so eminently successful.

MRS. SARAH L. WILLARD, on whom the care of the pupils and the superintendence of their instruction will of course devolve, has been an inmate of the Seminary from her childhood; she was educated under the care of the former Principal, has been a teacher in the Seminary for twelve years, and for the last eight years its Vice Principal. To the former patrons of the institution she is sufficiently known, and does not require the commendation of the Trustees; she is assisted by seventeen teachers—the same individuals who have heretofore so ably filled the several departments of instruction.

Within the last year a valuable chemical and philosophical apparatus has been procured for the institution, in part from funds furnished by the State, and in part by the liberality of the late Principal, and a building owned by the Trustees, contiguous to the principal Seminary buildings, has been fitted up expressly for the lectures in these departments. The Trustees feeling perfect confidence in the present organization of the Seminary, and believing that its elevated character will be fully sustained, take pleasure in commending it to the public as every way worthy of their continued patronage and support.

Troy, December 4, 1838.

Joseph Russell, Richard P. Hart, James Van Schoonhoven, Thomas Clowes, Robert D. Silliman, John D. Willard, John P. Cushman, Griffith P. Griffith, Jonas C. Heartt, Stephen Warren, George B. Warren, Henry W. Strong, James Wallace, Leroy Mowry, John Paine, *Trustees.*

CONDITIONS OF ADMITTANCE.

Boarders $240 per annum, or $120 per term; $60 payable in advance. If extra branches are pursued, the advance required will be $75. For this sum the pupil is entitled to board, and all necessaries connected with it; such as room-rent, lodging, washing, fuel, light, &c., and to tuition in any or all of the branches constituting the extensive course of English studies here pursued. Extra charges are made for Music on the Piano, $15 per quarter; use of the Piano, $2; Music on the Harp, $20; use of the Harp, $4; singing lessons, $11 per quarter; Music on the Guitar, $10; use of the Guitar, $1; the French Language, $7 50; the Italian Language, $8; the Latin Language, $4; Dancing, $6; Drawing and Painting, $7; use of Patterns, $1; Oil Painting, $10; Botany, $3 per term. Lectures on Natural Philosophy and Chemistry, $5 per course. Interest charged where payments are not punctually made.

Books and Stationary furnished on reasonable terms; or if parents prefer a stipulated sum for stationary, the charges will be $5 per term.

The school year, exclusive of vacations, consists of forty-four weeks; a term, of half the school year or twenty-two weeks; a quarter, of one-fourth or eleven weeks. The first term will commence on the third Wednesday of September, and continue twenty-two weeks, when, after a vacation of two weeks, the second term will commence, and continue twenty-two weeks. There will then be a vacation of six weeks.

Boarders can, if they choose, remain at the Seminary, and be instructed during vacations. A charge of $3 50 per week will be made for board and tuition in the English studies. Jan. 19, 6w.

POETRY.

For the Churchman.

THE ESQUIMAUX.

Recent travellers in the Polar regions dwell on the almost magical effect of the arctic sunset, and the aurora that takes up the "wondrous tale" when the sun has left the horizon; if we can trust those explorers, the rainbow beauty of our clouds, and the soft blush of an Italian sky must yield by contrast.

The Esquimax stood by his ice-piled tent,
And watched the daylight close,
Till the lingering sun's last ray was spent,
And night, with its flashing firmament,
Glared over his world of snows.

'Twas a glorious sight! to see day expire,
As it waned amid flashing showers,
For with winding-sheet of cloud and fire,
And the iceberg lit for a funeral pyre,
Pass'd that day of months not hours.

Earth was sepulcher'd—for God had hewn
The ice with his mighty arm;
And the wind o'er the marbled snow had thrown
Their drifts like lines on a sculptured stone;
Graven by sun and storm.

The Esquimaux gazed—and a glance like the pride
Of thought in his dull eye lay,
A sparkle thrown from mind's rushing tide,
A foam-wreath flung on a rock's dark side,
For a moment to melt away.

'Twas not the snow on its dazzling height,
As it pillowed the dying day—
'Twas not the glacier's cup of light,
As it held to the dew-fall a chalice bright,
Emboss'd with a living ray.

'Twas but *instinct lifted*—the tangled shade
Of a desolate spirit moved;
As *thus* his thoughts for an instant play'd,
Where the dark miasma of sense had laid,
And passion had only roved.

"When morning first look'd on the frosty air
And turn'd its snow-dew into gold,
I track'd my prey to his icy lair,
And drew from his ebbing life a glare,
To flash o'er my midnight cold.

"When the storm shall come with its lightning plume,
And snow-feathers fall through the night,
As it flutters its wing in wrath and gloom,
To scatter its darkness around my home,
I'll laugh—for my lamp burns bright.

"It burns when I sleep—and it burns when I wake;
Alike amid toil or repose;
And a thousand colors my pale walls take,
As it touches with beauty each glittering flake,
That spangles my cabin of snows."

O life! when the night of age draws nigh,
With its darkness around thee hurled,
Canst thou lift the soul by faith on high
And win the light of eternity
To brighten an icy world?

And at last—when that arctic night *has* come
To shadow thee as thou art,
Hast thou gather'd affection to lift its gloom,
A love to gladden thy lonely home
With the glow of a kindly heart.

Oh, then, to its solitude gently bring,
Such feelings to foilage decay.
Some bright little bird that will fold its wing
And on life's *broken column* sweetly sing,
Though its *cornice* has fretted away.

S. W. C.

THE GREEK CHURCH.

Some persons have been unable to comprehend the grounds on which we expressed, somewhat strongly, our disapprobation of the attempts making to enlighten the poor unhappy Greeks. Surely, we have been told, it is a blessed work to impart the pure light of Christian truth to those among whom it is concealed by the grossest ignorance, or obscured by a load of unmeaning ceremonies, or perverted by positive and dangerous error. Nay, is it not our duty to spread abroad our light to others? Shall we see sin upon our brother, and not warn him? Shall we see nations professing to believe in the same Saviour, sitting in the darkness of almost heathen superstition, and make no effort to bring them back to the simplicity of the Gospel? Persons who put questions of this sort obviously look only to the *end* proposed, and with the characteristic unscrupulousness of the religion of the day, they will look at nothing else; and looking *only* to the end, we certainly feel as strongly as they can do, perhaps more strongly, how very blessed a thing it would be could the Oriental Christians be brought back to the profession of catholic truth, purified from the accumulated corruption of ages. But it is just because we cannot, and ought not to confine our view solely to the end, that we have neither confidence nor sympathy in the efforts of modern enlightenment. We cannot do evil that good may come, nor express approval of those who do, however rife the maxim may be practically among Protestant as well as Romish religionists. Admitting all that is said of the ignorance and superstition of the Greeks, though we do not admit it without some reserve, still less the consequence deduced from it, because we think there may be much of the hidden wisdom of CHRIST in the midst of what we call darkness, as surely as there is "light without love" among ourselves. But admitting in its full extent all that can be said, we hold that since GOD has sent that darkness on them for punishment or for trial, we are bound to acquiesce in his judgments, and let them alone until he show his way of contributing to their reformation (if He intend at all to use us,) without stepping beyond the path of our own duty, or violating any rule of church order and discipline. The impatience of this age for the conversion of Romanists and Heathens, whom in their charity some modern religionists class together, is just as wrong in its way as was the method of converting some of the northern nations by the force of arms. It is an attempt to anticipate GOD's time, and relieve ourselves, by our own efforts, from the painful mystery attending the prolonged existence of sin and error, which, like all other mysteries, is a severe trial to our faith.

We do not see much likelihood of good resulting to the poor Orientals from the proceedings of those who seem to have such a zeal for them. It will be but a sorry gain if emancipation from their present superstitions lead to the damnable sin of schism; or even if it stop short of that, it may be a question how far the mere substitution of modern views of the Gospel will be advantageous to the life of true religion among them. We cordially agree in what Alexander Knox said of some recent attempts to convert the Irish Romanists; it is at least equally applicable to Greek missions, "I should take pleasure in a sound and temperate reformation, but an unsound one I must regard as worse than none. I know the worst of Roman Catholics, but I do not know the worst of self-directed adventurers in religion. I cannot wish, therefore, that there should be any very numerous forsaking of the old station until there be some fair hope of their settlement in a better." (Remains, iv. 466.) But the really strong objection against such attempts, or the way rather in which they are carried on, is their schismatical character. This renders it impossible to join in them or approve them without sin. We are sure that schism is a crime which endangers salvation; we are sure it is wrong to resist, or teach others to resist, the authority which CHRIST hath given to the rulers of the Church, but unless the Oriental Churches be themselves in schism or in heresy, we are not sure that their errors and corruptions are such as to endanger their salvation; they may render their salvation more difficult to be sure, as all error must do, but as long as they remain Churches of CHRIST they have not lost the Holy Spirit, though his "glory" may be obscured; they have not lost the *presence* of CHRIST, and are therefore not cut off from him; they cease to be his members only by schism or heresy. If these Churches have been separated from the catholic body, then we would be right in sending out bishops and priests, and gathering congregations without the least regard to the Oriental prelates; but if they have not been so cut off, if they are still parts of the Church catholic, then we would be guilty of schism in setting up another, and as we conceive, purer communion in opposition to the Greek bishops, or in so acting, even with a view to reform them, as to teach their people to resist or despise their authority. No spiritual act can be lawfully performed there against their expressed will, unless it were to provide for the wants of our own people, as the English and Americans are now doing, by the erection of a chapel for the reformed worship at Athens. All that we can do legitimately is to be done by fraternal and friendly communication, putting before them, as occasion serves, and as they will receive it, the means of getting at the truth, leaving the course of events to GOD, not opposing the native bishops, nor encouraging their people to rebel against them, much less acting in despite of them under the protection of Mahomedan pashas and other unbelieving tyrants, which is, in truth, no better than fighting under the banner of Antichrist against the Church, and must bring down confusion and a curse upon such missionaries of discord and those who send them.

The validity of such reasoning will not, of course, be admitted by those who, in the spirit of Protestant sectaries, have renounced all the recognised principles and rules of catholic unity; it will hardly be recognised even by some who profess to hold sound views of Church polity, while some who admit the principle will dispute the fact, maintain, i. e., that the Oriental Churches are cut off from catholic communion in consequence either of schism or heresy. The Church of Rome regards them as schismatical, and therefore erects rival sees and separate congregations within the jurisdiction of the Greek bishops, while the Greeks, on the other hand, refuse to hold communion either with the Romanists or with the Reformed Catholic Church, which for want of information and other causes, they confound with the Protestant sects. We must therefore see why, notwithstanding they are still to be considered and treated as Churches of CHRIST, having mission and jurisdiction within their own limits, which cannot be violently intruded upon by other Churches without the guilt of schism.

1. We say they are not cut off from the catholic body, though they are not in actual communion with the Churches of the West. A formal separation has indeed taken place between them and the Roman Church, but it may be doubted whether, strictly speaking, it amounted to any thing more than a separation between the particular Churches of Rome and Constantinople, whose bishops mutually anathematized each other, but neither was the one the whole of the eastern, nor the other the whole of the western Church; at all events, the only reason for the continuance of that separation is the exorbitant and unreasonable terms of communion insisted on by the Roman pontiffs, being no other than the acknowledgment, on the part of the Greeks, of the universal supremacy of the see of Rome, which would be a surrender of the rights belonging to their own sees, secured to them by custom and the decrees of councils. The contests and divisions of the East and West occupy some of the most distressing pages of the Church's history. They were almost coeval with the foundation of Constantinople, and the transference thither of the seat of empire from ancient Rome. The emperors seem to have imagined that their own greatness was involved in the pre-eminence of the bishop of the new metropolis, and were disposed to claim for him that primacy among the Churches which had been generally conceded to the Roman patriarch, on account of his see being at the seat of government, the greatness of his Church, its apostolicity, soundness in the faith, &c. The Council of Chalcedon (an. 451,) in its twenty-eighth canon, referring to previous synods, decreed equal honors to the throne of Constantinople as had been enjoyed by old Rome on account of her being the imperial city; judging, as they say, that the city which is the seat of empire and of a senate, and is equal to the old imperial Rome in other privileges, should be also honored, as she is in ecclesiastical matters, as being the second and next after her. In the contest for supremacy, thus engendered, originated those disputes which terminated in the interruption of communion between the East and West. Other matters in process of time came into question, insomuch as mutual accusations of heresy were exchanged, but we believe nothing would have been at any time a bar to union but the question of supremacy, and so far the difference was simply, not between the Churches, but between the bishops of Rome and Constantinople, who might have divided communion without necessarily involving other bishops with their clergy and people in the schism. The Churches of the West might be considered rather as overborne by the preponderating influence of the Roman see, and consenting to the schism under misapprehension, than as voluntarily taking part in the contests of the rival patriarchs, or actively participating in an unjust sentence on either side; so that in point of fact there may not be much difference, except in the duration of the estrangement, between the so-called schism of the East and West, and those partial misunderstandings which have at various times separated particular sections of the true Church from each other, without either being cut off from the catholic body.

It can scarcely be supposed indeed but that amid such violent dissensions as took place from time to time during a course of centuries between the two great divisions of Christendom, there would be grave faults on both sides; but it will appear that if the guilt of schism rest on either, it ought rather to be charged on the Roman pontiffs than on the Greeks, who seem to have been throughout the suffering party; witness the treatment they received from the Latins during the Frankish empire at Constantinople, in the thirteenth century, when the Greek bishops and clergy were every where expelled and persecuted with the utmost cruelty, and their places filled with ecclesiastics under the obedience of the Roman see. Still these violent proceedings, founded of course on the supposition that the Oriental Churches were schismatical, were to be considered as the unlawful acts of the Pope and his immediate dependants, rather than as emanating from any deliberate decision of the Western Churches cutting off the Greeks from catholic unity; and being in themselves unjust and unchristian, they could have had no effect but involving the Latins in the guilt of disturbing the peace of the Church, if not in actual schism. It is very probable that the bishops of the West approved the violent acts of successive pontiffs, believing separation from the chair of St. Peter to be equivalent to separation from catholic communion, but it does not appear that they had any formal and general accession to those proceedings, so as to involve all the Churches of the West in the guilt of them. The division, therefore, in its origin, may be regarded as the guilty act of two ambitious and uncharitable prelates, and kept up and perpetuated by the extravagant pretensions of the Roman patriarch, demanding from the Oriental Church a recognition of his supremacy, which even some Romanists have admitted not to be necessary to catholic unity. Till the middle of the eleventh century the Churches of the East and West, notwithstanding occasional schisms, held communion with each other, but then the final rupture took place, by Pope Leo the Ninth and Michael Cerularius, patriarch of Constantinople, mutually excommunicating each other; Cerularius in the first place denouncing the rites and customs of the Western Churches, and Leo then sending his legates to Constantinople, who anathematized all who differed from the holy Roman and apostolical see. Mr. Palmer remarks upon this transaction, that "blameable as the conduct of both these parties unquestionably was, still it does not follow that either was absolutely separated from the catholic Church; for neither act of excommunication was known and approved by the majority of that Church. At most, therefore, they merely separated the particular Churches of Rome and Constantinople from friendly mutual communion. Nor can it be pretended that either the Greeks or the Latins separated themselves from the majority of the Church; the Roman pontiffs, and those who accused the Greeks of schism, did so on another ground than separation from the chair of Peter." (Palmer on the Church, i. 189.) So late as the seventeenth century, under the pontificate of Urban VIII., the Romish Church was perfectly willing to form a union with the Greeks, provided they would submit themselves to the jurisdiction of the Pope; that was the sole article that formed an insuperable bar to reconciliation. (Mosheim, iv. 400.) The Romish theologians employed their ingenuity in proving that all other points of difference were rather verbal than real, and it is possible that a union might have taken place but for the opposition of Cyrillus Lucaris, the Greek patriarch, who was strangled by order of the Sultan in 1638, under a charge of treason, originating it is suspected in the intrigues of the Romish emissaries.

The Romanists, upon their principles, may regard the Greeks as schismatics, but the British Catholic will be rather disposed, on that account, to look upon them as uniting in his protest against the usurped dominion of the Roman see; and though communion does not in fact exist between the British Churches and the Oriental, the ground on which the separation originally took place will not now be recognised as a valid cause of schism. It cannot even be said that there is any absolute refusal of communion on either side. Acts of friendly intercourse have occasionally taken place between them. Cyril, above-mentioned, corresponded with Archbishop Laud, and dedicated a work to Charles I. During the great rebellion Dr. Basire travelled into the East, where he had much intercourse with the bishops and clergy, "spreading amongst them the catholic doctrine of our Church, the sum whereof I imparted to sundry of them in a vulgar Greek translation of our Church Catechism, the product whereof was so notable that it drew envy, and consequently persecution, upon me from the Latins. This occasioned my voluntary recess into the Morea, where the metropolitan of Achia prevailed with me to preach twice in Greek at a meeting of his bishops and clergy, and it was well taken. At Jerusalem the Greek patriarch (the better to express his desire of communion with our old Church of England, by me declared unto him) gave me his bull, or patriarchal seal, in a blank, (which is their way of credence) besides many other respects." (Darnell's Life of Basire, p. 115.) Dr. Basire conceived the possibility of restoring communion between the Churches (salva conscientia et honore,) a scheme which was afterwards entertained by the English nonjurors, who between the years 1712 and 1723 had a lengthened correspondence with the Eastern patriarchs on the subject, carried on through the medium of the ecclesiastical synod at St. Petersburgh. The time for such a happy reunion is not yet come, and it is greatly to be apprehended that this busy intermeddling of unauthorized individuals will tend rather to retard than hasten its accomplishment. The Greeks have unhappily admitted to many corruptions to render the restoration of communion practicable, but unless these corruptions be of such a nature as to have actually cut them off from the Church of CHRIST, we do not conceive that other Churches are entitled to pursue methods for their reformation which would deprive them of the rights canonically appertaining to every Church under its proper pastors.

Edinburgh Episcopal Magazine.

THE DUKE OF SUSSEX AND THE BIBLE.

A short time ago, a deputation of clergymen from Scotland, waited upon Lord Melbourne and his colleagues, on the subject of church extension; among others they visited his Royal Highness the Duke of Sussex, who, after hearing and conversing with them freely on the subject of their mission, addressed them in nearly the following words; "Gentlemen, I am nearly sixty-five years old, thirty-five of which I have passed in indisposition. Gentlemen this sobers a man, this makes him think and correct many an opinion he may have entertained in former years. It has done so with me. I am accustomed to read the Bible two hours alone every morning before breakfast; and, gentlemen, if a man reads that book as he ought to read it, he will himself be in some measure inspired by it." His Royal Highness then went on to quote several passages of Scripture, and making such comments on them as proved him to be familiarly acquainted both with the letter and the spirit of the Bible. He is an excellent linguist, and in his library at Kensington were no fewer than 15,000 copies of the Bible, of different languages and different editions, the estimated cost of which was £40,000.

Liverpool Chronicle.

From the Conservative (Eng.) Journal

Saving the allusions to the "voluntary principle" and to English politics the following article will be satisfactory to the American Churchman.

Within the last few weeks the Church has sprung into an activity which will warm the hearts of every pious Christian in the land. Meetings have been, and are now being held in different parts of the country for the purpose of replenishing the funds of that excellent institution, the Society for the Propagation of the Gospel in Foreign Parts. We are glad that this is at length the case. Long have we desired to see it; in the full assurance of its glorious results. Churchmen have been far too backward in bringing their cause, their principles, their truths, their excellencies, and their wants before the public, and the result is, that thousands of people, ay, and Church people too, are living in the country entirely ignorant of the existence of the society just named. But where shall we go to find the Church Missionary Society, and the Bible Society, unknown? Scarcely a village in the land. And what has made the difference, but that while the friends of these two and other similar institutions have been canvassing the country, and making known their wants, and getting them supplied too, the old Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge, have dozed away their time in their offices, and left the great mass of the money-giving public almost ignorant of their existence, and entirely so of their wants. We are no advocates of public parade, and can easily understand the reasons which have induced the Church societies to move on more quietly; for, in truth, few pious, thinking men will attend the annual exhibitions at Exeter Hall, and other such places, without being most heartily disgusted. But that other parties have practised a great deal of delusion and cheatery upon the public is no reason why the Church societies should not have honestly and discreetly brought forward their works, their wants, and their claims, especially as there is essentially no sin in the business, and rightly conducted, must be a great benefit. The wickedness of the government in abandoning not only this country, but more especially the colonies, to the abominations and horrors connected with, and resulting from the infidel "*voluntary principle*," which leaves the people to the choice of any heresy which any impostor may see fit to propagate amongst them, renders it necessary that the Church should at once call upon every Christian to come forward with his subscription towards supplying the destitute millions of the British empire, at home and abroad, with all the knowledge and blessing of the Gospel of CHRIST. We declare that when we sit and think of the thousands of immortal souls, subjects of this professedly Christian country, who are "perishing for lack of knowledge," and think of the means which might, and which ought to be adopted for their spiritual and eternal welfare, we feel as it were a fire within our bones. That our Church and nation will shortly be severely punished by ALMIGHTY GOD for such unchristian, unreasonable, and impolitic neglect of the souls ander their care, is our full conviction. We are at present receiving no small part of that punishment in the existence over us of the present whig government, which is encouraging popish idolatry, and every dissenting and infidel abomination, while oppressing and robbing the Church, which, like unprincipled traitors and perjured infidels, they have, every man of them, solemnly sworn to uphold. But, as we have so repeatedly said, so say we again, let the Church, the salt and preserver of our country and our liberties, only a rise from that shameful lethargy, unfaithfulness and lazy *squeamishness* which she has so long manifested, and in all her native strength and dignity, make known her eternal and heavenly principles, her excellences, wants and claims, and she may *command* the country. Let her excellent clergy throw to the winds that timidity and delicacy, backwardness and morbid piety which in their results are little better than positive unfaithfulness, and so pleasing to their enemies, and on the basis of a strong and manly piety, come forward to the rescue of the destitute people of their charge, and of the empire from the jaws of everlasting death. But we must not give way to our feelings: we are cheered and encouraged beyond expression at the life, activity and zeal which is becoming every day more and more manifest.

REMARKABLE FACTS.

Christianity began its progress at Jerusalem. At the expiration of forty years after the death of CHRIST, it numbered about 120 followers. Immediately after 3,000, and soon after 5,000 more; in less than two years great multitudes, not only at Jerusalem but throughout Judea. Mahommed was three years in making 14 converts, and those two of his family, and proceeded so slow at Mecca, where he had no established religion to contend with, that in the 7th year, when he was compelled to flee from Medina, only 82 men and 18 women retired to Ethiopia. Within a century from the time of the ascension, Christianity, without any aid but that of preaching, covered not merely Syria and Libya, Egypt and Arabia, Persia and Mesopotamia; not merely Asia Minor and Parthia, but a large portion of Europe. Islem, on the contrary, had no considerable success, until it achieved it by the sword; and when it ceased to use the sword in making proselytes, its progress was at once arrested. We then ask the infidel, to what was this remarkable progress in Christianity owing? Not certainly to the rank and power of its author, he passed the greater part of his life in obscurity, working as an artisan, and the residue as a wandering teacher; and at last was publicly executed as a malefactor. Not to the learning or influence of his followers for they were fishermen and publicans. Not to the sword, he employed none but "the sword of the spirit." Not to the aid of government, for both Jews and Romans were banded together to destroy it. Not to the hopes of wealth, honor or power—for its author very frankly told those who became his followers, "my kingdom is not of this world;" and taught them to expect not merely contempt and persecution, but loss of all things, even to life. Not to its flattery of the human character, for it implicitly declares, "Except a man be born again he cannot see the kingdom of GOD." Not to any license given to sensual indulgence, for the language of it was, "If any man will come after me, let him deny himself and take up his cross daily and follow me." Not to the hopes of a sensual heaven, "Into the city shall nothing enter that defileth." Not to a blind credulity, for many who embraced Christianity during the first two centuries were men of distinguished talents and enlightened minds; and all who cordially embrace it will become men of virtuous character. We then repeat the question to the infidel, Why did the religion of one who was publicly executed between two thieves, of one who was without friends, without power, a religion which flattered no one; which exposed its followers to persecution and death; which required self-denial and self-renunciation, and offered no reward in the future world but holiness, why did it immediately pervade the city and region where he was thus executed, and in a little period, all the surrounding world? If he admits that it was owing to the inherent evidence of the truth and its divine origin he does the same. And if he denies both he asserts a far greater miracle, in the progress of Christianity under these circumstances, than any, or than all those which he disowns.

ATHEISTS AND FREETHINKERS.

I am well assured that all that I have heard from the wittiest atheists and libertines in the world, is nothing but bold ravery and madness, and their whole discourse a heap of folly and ridiculous nonsense; for what probable account can they give of the wonderful frame of the visible world, without the supposition of an eternal and infinite power, and wisdom and goodness that formed it and themselves, and all things in it? And what can they think of the many thousands of martyrs in the first age of Christianity, that endured not simple death, but all the inventions of the most exquisite tortures, for their belief of that most holy faith, which, if the miracles that confirmed it had not persuaded them to, they themselves had been thought the most prodigious miracles of madness in all the world? It is not want of reason on the side of religion that makes fools disbelieve it, but the interest of their brutish lust and dissolute lives makes them wish it were not true.

Archbishop Leighton.

AN ANGEL STANDING BY.

We read of a certain youth in the early days of Christianity, (those periods of historic suffering and heroic patience, and legendary wonder, to which I have already ventured to call your attention)—we read of a Christian youth on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will or can go through the horrible details) they might compel him to deny his LORD and Saviour. After a long endurance of those pains they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him. "It was indeed most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven." Oh thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee! The hope of heaven will raise thy courage above the fiercest threatenings of the world; the fear of hell will rob its persuasions of their enchantments; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter.—*Bishop Heber.*

Popery.—The following is a table of the supposed dates of the introduction of the leading Papal superstitions:—Holy water introduced in the year 120; penance, 157; monkery, 358; mass in Latin, 494; extreme unction, 555; purgatory, 593; invocation of Virgin and saints, 503; Papal usurpation, 607; kissing the Pope's toe, 709; image worship, 715; canonization, 893; baptism of bells, 1000; transubstantiation, 1100; celibacy of priesthood, 1115; indulgencies, 1190; dispensation, 1205; inquisition, 1204; auricular confession, 1215; elevation of the host, 1222.

"HOW OLD ART THOU?"

Count not thy days that have idly flown,
The years that were vainly spent;
Nor speak of the hours thou must blush to own,
When thy spirit stands before the throne,
To account for the talents lent.

But number the hours redeem'd from sin,
The moments employed for Heaven—
Oh, few and evil thy days have been,
Thy life a toilsome and worthless scene,
For a nobler purpose given.

Will the shade go back on thy dialplate?
Will thy sun stand still on his way?
Both hasten on, and thy spirit's fate,
Rests on the point of life's little date—
Then live while 'tis called to-day.

Life's waning hours, like the sybil's page,
As they lessen, in value rise:
Oh arouse thee and live! nor deem that man's age
Stands in the length of his pilgrimage,
But in days that are truly wise.

JUSTIFICATION.

JOB xxv. 4.—"How then can a man be justified with GOD?"

About the year 1100, amidst the almost universal darkness of Popery, there was a form of consolation to the dying said to be written by Anselm, Archbishop of Canterbury; and in the year 1475, printed in Germany. It was in the following words:—"Go to, then, as long as thou art in life, put all thy confidence in the death of CHRIST alone; confide in nothing else; commit thyself wholly to it; mix thyself wholly with it; roll thyself wholly on it; and if the LORD GOD will judge thee, say, 'LORD, I put the death of our LORD JESUS CHRIST between me and thy judgement, otherwise I contend not with thee:' and if he say, 'Thou art a sinner,' reply, 'Put the death of our LORD JESUS CHRIST between me and my sins;'—and if he say, 'Thou hast deserved damnation,' let thine answer be, 'LORD, I spread the death of our LORD JESUS CHRIST between me and my demerits; I offer his merits for the merits I should have had and have not.' If he still insist that he is angry at thee, reply again, 'LORD, I put the death of the LORD JESUS CHRIST between me and thine anger.'"—*Church.*

There are many who say more than the truth on some occasions, and balance the account with their consciences by saying less than the truth on others: but the fact is, that they are, in both instances, as fraudulent as he would be that exacted more than his due from his debtors, and paid less than their due to his creditors.

As CHRIST rises in your soul, the world, the flesh, and the devil, must consequently fall.

A girl on being asked at the Mayor's court, Clonmel, on Wednesday, the 25th July, where she would go if she took a false oath, replied, "To father Baldwin's for absolution, of course."

London Paper.

THE ETON LATIN GRAMMAR.—In the press, and will be published by Sherman & Trevett, 142 Fulton street, on or about the 1st of January next, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

GEMS FROM THE MOUNT, or Illustrations of the Lord's Prayer, twelve copperplate engravings; by the Rev. R. C. Shimeall, Rector of the Church of the Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A. Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W. Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by SHERMAN & TREVETT.
December 29. tf

TRINITY SCHOOL.—76 Varick street.—Rev. Wm. Morris, Rector; James Willett, A. M., Latin and Greek languages; ——— Pestiaux, French language. This institution consists of a Classical and an English department. In the former such a course of studies will be pursued as will qualify the pupil for admission into any college in the United States. In the latter instruction will be given in Orthography, Elocution, Arithmetic, Geography, Writing, with the use of the Globes and Maps, Astronomy, Grammar, Rhetoric. History, Algebra, Geometry, Chemistry, Natural Philosophy, and Natural History.

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